
THE CRITICAL REVIEW.

For the Month of July, 1765.

ARTICLE I.

An Ecclesiastical History, Antient and Modern, from the Birth of Christ, to the Beginning of the present Century: in which the Rise, Progress, and Variations of Church Power are considered in their Connection with the State of Learning and Philosophy, and the Political History of Europe during that Period. By the late learned John Lawrence Mosheim, D. D. and Chancellor of the University of Gottingen. Translated from the Original, and accompanied with Notes and Chronological Tables, by Archibald Maclaine, M. A. Minister of the English Church at the Hague. To the whole is added an accurate Index. Two Vols. 4to. Pr. 2l. 2s. bound. Millar. [Continued.]

THE enemies of christianity have, with an air of triumph, mentioned the opinion of Grotius, that an ecclesiastical history can contain little more than the bickerings of the clergy. The learning, the candour, but above all, the benevolence of Dr. Mosheim, author of the history before us, refute that assertion. He has undeniably proved, that ecclesiastical, is as harmless as any other, history, and perhaps even less shocking to the feelings of a philosophical humane reader. The butcheries of war and the treacheries of state compose the bulk of civil and military histories; but though it is too true that religious, or rather unintelligible, altercation forms great part of ecclesiastical history, yet Dr. Mosheim, by the admirable method he has pursued, directs us gradually to the fountain heads of those controversies; and by making proper allowances for the prepossessions and imbecillities to which human nature is subject, ecclesiastical history, in his hands, becomes equally entertaining as it is instructive.

In our last Review, we brought down our author's account
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of the christian church to a most interesting period, and we shall now state, in his own words, the history of learning and philosophy at the great æra when the profession of christianity received the civil sanction.

'I. Philology, eloquence, poetry, and history, were the branches of science particularly cultivated, at this time, by those, among the Greeks and Latins, who were desirous to make a figure in the learned world. But tho' several persons of both nations acquired a certain degree of reputation by their literary pursuits, yet they came all far short of the summit of fame. The best poets of this period, such as Ausonius, appear insipid, harsh, and inelegant, when compared with the sublime bards of the Augustan age. The rhetoricians, departing now from the noble simplicity and majesty of the ancients, instructed the youth in the fallacious art of pompous declamation; and the greatest part of the historical writers were more set upon embellishing their narrations with vain and tawdry ornaments, than upon rendering them interesting by their order, perspicuity, and truth.

'II. Almost all the philosophers of this age were of that sect, which we have already distinguished by the title of Modern Platonics. It is not therefore surprizing, that we find the principles of platonism in all the writings of the christians. The number, however, of these philosophers was not so considerable in the west as in the eastern countries. Jamblichus of Chalcis explained, in Syria, the philosophy of Plato, or rather propagated his own particular opinions under that respectable name. He was an obscure and credulous man, and his turn of mind was highly superstitious and chimerical, as his writings abundantly testify*. His successors were Ædesius, Maximus, and others, whose follies and puerilities are exposed, at length, by Eunapius. Hypatia, a female philosopher of distinguished merit and learning, Isidorus, Olympiodorus, Synesius, afterwards a Semi-christian, with others of inferior reputation, were the principal persons concerned in propagating this new modification of platonism.

'III. As the emperor Julian was passionately attached to this sect (which his writings abundantly prove) he employed every

* 'Dr. Mosheim speaks here of only one Jamblichus, though there were three persons who bore that name. It is not easy to determine which of them was the author of those works that have reached our times under the name of Jamblichus; but whoever it was, he does not certainly deserve so mean a character as our learned historian here gives him.'

method to increase its authority and lustre, and, for that purpose, engaged in its cause several men of learning and genius, who vied with each other in exalting its merit and excellence*. But after his death, a dreadful storm of persecution arose, under the reign of Valentinian, against the Platonists, many of whom being accused of magical practices, and other heinous crimes, were capitally convicted. During these commotions, Maximus, the master and favourite of Julian, by whose persuasions this emperor had been engaged to renounce christianity, and to apply himself to the study of magic, was put to death with several others †. It is probable indeed, that the friendship and intimacy that had subsisted between the apostate emperor and these pretended sages were greater crimes in the eye of Valentinian, than either their philosophical system or their magic arts. And hence it happened, that such of the sect, as lived at a distance from the court, were not involved in the dangers or calamities of this persecution.

‘IV. From the time of Constantine the Great, the Christians applied themselves with more zeal and diligence to the study of philosophy and of the liberal arts, than they had formerly done. The emperors encouraged this taste for the sciences, and left no means unemployed to excite and maintain a spirit of literary emulation among the professors of christianity. For this purpose, schools were established in many cities. Libraries were also erected, and men of learning and genius were nobly recompensed by the honours and advantages that were attached to the culture of the sciences and arts ‡. All this was indispensably necessary to the successful execution of the scheme that was laid down for abrogating, by degrees, the worship of the gods. For the ancient religion was maintained, and its credit supported by the erudition and talents, which distinguished in so many places the sages of paganism. And there

* ‘See the learned baron Ezekiel Spanheim’s *Preface to the Works of Julian*; and that also which he has prefixed to his French translation of Julian’s *Cæsars*, p. 111. and his annotations to the latter, p. 234; see also Bletterie, *Vie de l’Empereur Julien*, lib. i. p. 26.

† Ammian. Marcellin. *Historiarum*, lib. xxix. cap. i. p. 556. edit. Valesii. Bletterie, *Vie de Julien*, p. 30—155. 159. and *Vie de Jovien*, tom. i. 194.

‡ See Godofred. *ad Codicis Theodos. titulos de professoribus et artibus liberalibus*. Franc. Balduinus in *Constantino M.* p. 122. Herm. Conringii *Dissert. de studiis Romæ et Constantinop.* at the end of his *Antiquitates Academicæ*.

was just reason to apprehend that the truth might suffer, if the Christian youth, for want of proper masters and instructors of their own religion, should have recourse, for their education, to the schools of the pagan philosophers and rhetoricians.

'V. From what has been here said concerning the state of learning among the Christians, we would not have any conclude, that an acquaintance with the sciences was become universal in the church of Christ. For, as yet, there was no law enacted, which excluded the ignorant and illiterate from ecclesiastical preferments and offices, and it is certain, that the greatest part, both of the bishops and presbyters, were men entirely destitute of all learning and education. Besides, that savage and illiterate party, who looked upon all sorts of erudition, particularly that of a philosophical kind, as pernicious and even destructive to true piety and religion, increased both in number and authority. The ascetics, monks, and hermits augmented the strength of this barbarous faction; and not only the women, but also all who took solemn looks, sordid garments, and a love of solitude, for real piety (and in this number we comprehend the generality of mankind), were vehemently prepossessed in their favour.'

Dr. Mosheim is of opinion that Constantine the Great made no essential alterations in the form of government which took place in the Christian church before his time, but that he corrected it in some particulars, and extended it. We dare not say that Henry VIII. of England had the example of Constantine in his eye when he laid those foundations of the English reformation which were so nobly compleated by Edward VI. and queen Elizabeth; but according to Dr. Mosheim's account, those princes proceeded upon the very plan that Constantine adopted. He permitted the church to remain a body politic, distinct from that of the state, but under his SUPREMACY; so that he retained the right of modelling and governing it in such a manner as that it should be most conducive to the public good:

The *philosophy of history* (a very proper term if not abused) requires a pause here, to bewail the ignorance of those ages which obliterated the great principles of Constantine's ecclesiastical government as exhibited by Dr. Mosheim, and which never were recovered till the establishment of the English reformation. Our author is, at the same time, of opinion that Constantine did not interfere in the internal government of the church, which he left to its bishops, presbyters, and other teachers. He seems, however, to think, that at the period when this alteration in favour of christianity took place, the people used to chuse freely their bishops and teachers. As it is neither

our province nor inclination to enter into religious disputes, we must beg leave to refer our readers to the authorities which the doctor brings in support of the above opinion.

Our author is of opinion that the divisions in the church occasioned by the *elections* of bishops, the diversity of religious opinions, and the like causes, gradually changed and diminished the rights and privileges of the several ecclesiastical orders, and that the weaker party in all those contests fled for protection and succour to the supreme power, and thereby furnished the emperors with a favourable opportunity of setting limits to the power of the bishops, of infringing the liberties of the people, and of modifying, in various ways, the ancient customs according to their pleasure.

This is a striking outline; and it gives fresh matter of reflection upon the alliance between church and state, or rather the analogy which civil, bears to ecclesiastical, history. Where an intermediate order presses too hard upon one that is subordinate, the latter naturally starts out and applies for relief to the paramount power. By the oppressions of the intermediate order, despotism was established in France, Spain, Denmark, and Italy; the people always fondly thinking that they would find relief in their exchange of masters. Dr. Mosheim is of opinion that the bishops abused their power by excluding the people from all part in the administration of ecclesiastical affairs, and that they afterwards divested even the presbyters of their ancient privileges; so that in fact, before the close of the fourth century, many of the privileges which had formerly belonged to the presbyters and people, were usurped by the bishops; and many of the rights which had been formerly vested in the universal church, were transferred to the emperors.

We must again repeat that we do not pretend to give any opinion of our own upon this head, but refer the reader to the authorities brought by the doctor, which cannot admit of being either quoted or abridged within the compass of a Review. Great names have appeared on both sides, and perhaps in some cases a spirit of altercation has, in the controversy, conquered that of christianity. The doctor, with great shew of reason, thinks that in the times succeeding those of Constantine, many transactions happened with regard to the internal constitution of the church, which were inconsistent with the plan laid down by that emperor, and that his successors frequently determined matters purely ecclesiastical; while on the other hand, bishops and councils decided upon matters that related merely to the external form and government of the church. The doctor, in the course of his work, rationally accounts for all those paradoxes which have their

6 *MacLaine's Translation of Mosheim's Ecclesiastical History.*

solution in the history of the human mind, the passions by which it is actuated, and the vicissitudes to which the affairs of this world are subject.

Dr. Mosheim very candidly acknowledges that in primitive times the bishops of Rome had a kind of pre-eminence over other Christian prelates, but he assigns the causes of that pre-eminence to the seductions of pomp, riches, and external appearances; neither is he of opinion that the power of the Roman pontiff was near so extensive as the votaries of the see of Rome pretend. A reader who delights in the history of the Christian church, will find great instruction in contemplating this period, and comparing it with that of the council of Trent, when attempts were made by the partizans of the papal power to render the episcopal order entirely dependent upon the will and pleasure of the Roman pontiff. Parallels of that kind are the most effectual arguments to detect the Romish usurpations, and the reflections arising from them even ennoble the study of history in a liberal mind.

Our author has cleared the famous historian Eusebius, bishop of Cæsarea, from the imputation of Arianism, in the common acceptation of the word. We are, however, to observe, that in a note, he seems to admit that Eusebius maintained a certain disparity and subordination between the persons of the Godhead. He has characterized the ecclesiastical writers of the fourth century with great justice and candour, and in a manner that must be agreeable to every unprejudiced reader. The doctor assigns the cause of superstition in the Christian religion to a ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the pagan rites, and of blending them with the Christian worship, and an idle propensity which the generality of mankind have towards a gawdy and ostentatious religion. The reader, in this, and the subsequent parts of the doctor's history, has many opportunities of tracing the ingraftments and embroiderings of the pagan, upon the Christian, religion, till it was so disfigured, that in some periods before the Reformation its ground-work was scarcely discernible.

In the work before us, the deplorable effects of ignorance are perhaps more evident than in any that ever was published. During the long immersion of learning and philosophy, superstition and papal tyranny erected their throne, which, tho' long vaccillating, was at last settled by that apostate Hildebrand, afterwards Gregory VII. whose conduct and arrogance are here described from indisputable authorities, in a manner that is shocking to human nature. Dr. Mosheim, however, acknowledges that the despotic views of that lordly pontiff were attended with less success in England than in any other country.

The doctor explains the true cause of this pontiff's success in Italy, to be no other than the warmth of the famous marchioness Matilda's affection for the person of his holiness, which induced her to make over her vast possessions to the see of Rome. But this is a subject that has been most profoundly treated of late, and admits of no abbreviation. Dr. Mosheim explains the cause of the clergy's celibacy at this time, and the dispute concerning investitures, in a manner so perspicuous and learned, that it must convince any but an enthusiast of the rotten foundations on which the papal supremacy rest. His account of the rise and progress of monkery is curious and entertaining, and we have a specimen of it in the following passage :

' The monks of Clugni in France surpassed all the other religious orders in the renown they had acquired from a prevailing opinion of their eminent sanctity and virtue. Hence their discipline was universally respected, and hence also their rules were adopted by the founders of new monasteries, and the reformers of those that were in a state of decline. These famous monks arose, by degrees, to the very highest summit of worldly prosperity, by the presents which they received from all quarters ; and their power and credit grew, with their opulence, to such a height, that, towards the conclusion of the eleventh century they were formed into a separate society, which still subsists under the title of the *order, or congregation of Clugni*. And no sooner were they thus established than they extended their spiritual dominion on all sides, reducing, under their jurisdiction, all the monasteries which they had reformed by their counsels, and engaged to adopt their religious discipline. The famous Hugo, sixth abbot of Clugni, who was in high credit at the court of Rome, and had acquired the peculiar protection and esteem of several princes, laboured, with such success, in extending the power and jurisdiction of his order, that, before the end of this century, he saw himself at the head of five and thirty of the principal monasteries in France, besides a considerable number of smaller convents that acknowledged him as their chief. Many other religious societies, though they refused entering into this new order, and continued to choose their respective governors, yet shewed such respect for the abbot of Clugni, or the arch abbot, as he styled himself, that they regarded him as their spiritual chief. This enormous augmentation of opulence and authority was, however, fruitful of many evils ; it increased the arrogance of those aspiring monks, and contributed much to the propagation of the several vices, that dishonoured the religious societies of this licentious and superstitious age. The monks of Clugni degenerated soon from
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their primitive sanctity, and, in a short space of time, were distinguished by nothing but the peculiarities of their discipline from the rest of the monastic orders.'

The reader can never be startled at the most extravagant relations of the force of credulity and superstition, after he peruses the following quotation from the history of the eleventh century.

'Towards the conclusion of this century, Robert, abbot of Molême in Burgundy, having employed, in vain, his most zealous efforts to revive the decaying piety and discipline of his convent, and to oblige his monks to observe, with more exactness, the rule of St. Benedict, retired, with about twenty monks, who had not been infected with the dissolute turn of their brethren, to a place called Citeaux, in the diocese of Chalons. In this retreat, which was at that time a miserable desert, covered on all sides with brambles and thorns, but which bears, at present, a quite different aspect, Robert laid the foundations of the famous order, or congregation of Cistercians, which, like that of Clugni, made a most rapid and astonishing progress, was propagated through the greatest part of Europe in the following century, and was not only enriched with the most liberal and splendid donations, but also acquired the form and privileges of a spiritual republic, and exercised a sort of dominion over all the monastic orders. The great and fundamental law of this new fraternity was the rule of St. Benedict, which was to be solemnly and rigorously observed; to this were added several other institutions and injunctions, which were designed to maintain the authority of this rule, to ensure its observance, and to defend it against the dangerous effects of opulence, and the restless efforts of human corruption to render the best establishments imperfect. These injunctions were excessively austere, grievous to nature, but pious and laudable in the esteem of a superstitious age. They did not, however, secure the sanctity of this holy congregation, since the seducing charms of opulence, that corrupted the monks of Clugni much sooner than was expected, produced the same effect among the Cistercians, whose zeal, in the rigorous observance of their rule, began gradually to diminish, and who, in process of time, grew as negligent and dissolute as the rest of the Benedictines.'

We shall here finish our review of the first volume of this great and laborious work; nor indeed is it possible for us, considering the variety and compass of its contents, to do tolerable justice to the second volume, without reserving the review of it for a future Number.

[*To be continued and concluded in our next.*]

II. *A short historical View of the Controversy concerning an intermediate State and the separate Existence of the Soul between Death and the General Resurrection, deduced from the beginning of the Protestant Reformation, to the present Times. With some Thoughts, in a prefatory Discourse, on the Use and Importance of theological Controversy.* 8vo. Pr. 2s. 6d. Field.

AS theological controversy has occasioned many unhappy divisions in the Christian church, the author of this performance, in a prefatory discourse, endeavours to shew that science and literature are indebted to it for some of their most valuable improvements.

Mr. Hume has observed, that, in the age of Thomas Becket, 'the spirit of superstition was so prevalent that it infallibly caught every careless reasoner, much more every one whose interest, honour, and ambition were engaged to support it. All the wretched literature of the times, was inlisted on that side. Some faint glimmerings of common sense might sometimes pierce through the thick cloud of ignorance, or, what was worse, the illusions of perverted science, which had blotted out the sun, and enveloped the face of nature. But those who preserved themselves untainted from the general contagion, proceeded on no principles which they could pretend to justify. They were more beholden to their total want of instruction, than to their knowledge, if they still retained some share of understanding. Folly was possessed of all the schools, as well as all the churches, and her votaries assumed the garb of philosophers, together with the ensigns of spiritual dignities.'

'To disperse these clouds of folly and superstition, was, says our author, the proper work of theological controversy, and this work, history informs us, theological controversy performed. Roger Bacon was one of the first who felt the incumbrance of superstition, and the influence it had in controuling all his endeavours to propagate learning and science in various branches. He was accordingly obliged to fight his way through many established follies and absurdities, in order to introduce those amazing plans, which are still doing honour to his name and memory. 'Tis true, he so far failed, that superstition still kept its ground, and prevented in a great measure, the raising any superstructures of consequence upon Bacon's foundations, for full two hundred years. At length arose Martin Luther, who, confining all his powers to theological controversy, laid bare the superstition of the times to the very root, and exposed it in all its deformity, to the view of the whole world. From this period true religion and useful learning

learning sprung up together at a thousand openings, were cherished by the kindly heat of patronage and emulation, and plentifully watered by the free course of rational debate, to which the uncontrouled examination of the scriptures gave the first occasion.'

In the following paragraph the author expresses a laudable zeal for civil and religious liberty.

'While debate and examination are allowed and countenanced in matters of religion, which is of the highest concern, there will be no danger that the door should be shut against inquirers into matters of another nature and tendency. But if the popular religion should once be settled into an uncontroulable form, consider the consequence. System, whether composed of popish or protestant materials, is system still; the child of pride and avarice, and the fondling of tyrants, hypocrites, and bigots. By these, science and literature of all kinds have ever been suspected, as unfavourable to orthodox foundations. Who knows what the sons of genius may strike out in our own, or in future times? Would you put it in the power of those who patronize the system in vogue, to check these efforts by the narrow bounds they are disposed to prescribe? Be provident therefore, if you will not be grateful. Encourage examination and rational debate for your own sakes. Keep open the door for others, that it may not be shut against yourselves.'

Having offered an apology for the zeal of Luther, and other polemical writers, he proceeds to the controversy concerning an intermediate state.

'The question, he says, is whether the scriptures afford any just and solid grounds for the doctrine of the immortality of the soul of man, and particularly, any evidence of its existence, when disunited from the body, in a state of conscious perception; and whether, in consequence of this notion, there is not a certain intermediate state of happiness and misery for good and wicked men respectively, between death and the general resurrection?

'They who hold the negative in these points, allege, that according to the scriptures, life and immortality were brought to light by the Gospel of Christ*, in a sense exclusive of all other

* They who maintain the negative in this dispute, can derive no argument in favour of their opinion from this expression of St. Paul, 2 Tim. i. 10. for *εωτιςαντος ζωνν και αθανασιας* only implies, that our Saviour, by his doctrine and

other teachers, and all other revelation, at least from the birth of Moses downwards; exclusive likewise of all information from the light of nature, or the result of philosophical disquisition on the substance or qualities of the human soul. They insist that Christ is *the way, the truth, and the life*, so that no man cometh to the father [so as to be like him, and to see him as he is in a future state] but by the mediatorial power of Christ. That the way of coming to God, in the sense, and by the means above-mentioned, is *the resurrection of the dead*, of which, assurance is given unto all men, by the resurrection of Jesus. They hold moreover, that the sentence pronounced upon our first parents, imported a total deprivation of life, without any reserve or saving to the life of the soul; and consequently, that eternal life, or a restoration and redemption from the consequences of this sentence, was effected for, revealed, consigned and insured to man, in and through Christ, and will be accomplished in no other way than that spoken of by Christ and his apostles, who have left no room to conclude that there is a *separate* or *intermediate* life for the soul, when disunited from the body.

On the other side it is insisted, that the human soul is immortal in its own nature, and capable of an active and conscious existence in a state of disunion and separation from the body. That this natural capacity of the soul was not impaired, or at all affected by any thing that happened upon the transgression of our first parents; and that the death to which they were condemned, was only the death of the body. The consequence of all which is, that there is, and would have been a future immortal state of being beyond the present life, and (the moral attributes of God pre-supposed) a just retribution therein, independent of the doctrine of a resurrection of the dead.

Now so far as this is the creed of believers in Christ, it requires some explanation, lest it should seem to make void, or

resurrection, cleared up the doubts and difficulties of mankind in regard to a future existence. If the apostle, in *this* place, had intended to inform us that life and immortality were effected for man in and through Christ, he would have used some other expression instead of *ἐωρισαντος*, which rather corroborates the opposite notion; because whatever is said to be *enlightened* must be supposed to exist before it can be enlightened. If this passage is introduced in the present dispute, it ought to be considered that the word *αθάνατος*, which is translated *immortality*, properly denotes the *incorruptibility* which the *body* shall obtain at the resurrection.

22 *View of the Controversy concerning an intermediate State, &c.*

at least render insignificant or unnecessary some of the capital truths of the Gospel. Accordingly, divers methods of accommodating this philosophical theory to the doctrine of the scripture, have been invented, that these privileges of nature may not appear to transcend the riches of Gospel grace. The principal of which is, placing redemption, salvation, &c. in and through Jesus Christ, in circumstances which either keep the ideas of life and death out of sight, or reduce them to mere figurative terms; either, for example, in modes of purification from the stains of original sin, or in certain secret effects and influences of grace and faith upon the soul, or in communications of the holy spirit to which man, in his unregenerate state, could have no title †.

‘And then again, lest the end of a resurrection of the dead should seem to be defeated by the hypothesis of a permanent life and consciousness in the soul, and its capability of happiness and misery in a separate state, an *intermediate* condition is contrived, in which the departed souls of good men are supposed to have an imperfect reward, and the souls of the wicked an imperfect punishment, during the interval between death and the general resurrection, when every one will receive a full and complete recompense for the deeds done in the body.’

Our author shews the necessity of ‘clearing up the genuine sense of scripture, and freeing it from those mistaken interpretations, which unskilful men first adopted, and others, interested in the credit of particular churches, have since thought fit to maintain,’ and proceeds, ‘They who after the most diligent search, cannot find in the scriptures, any foundation for the doctrine of a separate existence of the soul, or any trace of an intermediate state of life and consciousness between death and the resurrection, think themselves sufficiently justified by the foregoing considerations, not only in disowning this doctrine themselves, but in their endeavours to have it disowned by all good christians, as productive of nothing better than superstition, idolatry, and enthusiasm on the one hand, and infidelity on the other: and they apprehend that by admitting

† In the New Testament, *redemption, salvation, &c.* relate to the deliverance of mankind from heathen darkness and depravity, and their admission into a state of light, purity, and acceptance under the religion of Christ.—This explication of these evangelical expressions our author has disingenuously omitted, and exhibited some others which he knows are absurd.

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life and immortality to have been brought to light by the gospel of Christ, in the strict and proper meaning of the words, and exclusive of all other means and sources of immortality, (as St. Paul and his contemporaries appear to have understood the doctrine) a total lapse must ensue of the chief supports of deism and popery, not to mention other transactions of more recent original.

‘ These, we own, are high-sounding pretensions, but they are at the same time pretensions of real importance to the cause of christianity in general, and that of the protestant religion in particular; and, on that account, demand from every one who is well affected to either, a candid and serious attention to those arguments which are brought to make them good. There are, it is true, other arguments against popery and infidelity, which have been urged against them with success: but it is equally true that the arguments on the other side have received a great degree of plausibility, and even of real weight, from the concession of a separate existence of the soul in a state of consciousness and activity.

‘ For example, if it be denied, and cannot be proved, that man will inherit eternal life, otherwise than in consequence of his rising from the dead, as that is insured by the promises of the gospel, and the previous resurrection of Jesus, the faith and hope of that species of infidelity called Deism, are at an end. But while christian writers are persuaded that they ought to maintain the natural, indefeasible immortality of the soul, and its conscious existence in a separate state, as if this doctrine were some way connected with the principles of the christian religion, they leave the deists in possession of a strong-hold, from whence it seems impossible to dislodge them. For thus they reason, ‘ You allow that a future state of reward and punishment may be proved from the nature of the human soul, ‘ from the unequal distribution of good and evil in the present ‘ life, from the free agency of man, and the documents of reason and nature, importing that upon the final event of things, ‘ the judge of all the earth will certainly do right. What necessity then for a particular revelation, or a particular mediator, to inform us of, or to secure to us certain privileges of ‘ which we were in possession without them.

‘ I am not the only one who hath observed and pitied the embarrassment of the most eminent advocates of christianity, when this objection was urged home upon them. In vain had they proved the truth and authenticity of the christian revelation, by what is called the external evidence, even to demonstration; in vain had they shewn, from the moral doctrines of the gospel, an agreement with the most rational conclusions of
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wise men in all ages, unless they could shew the peculiar uses and importance of such a dispensation. To what purpose such a profusion of miracles, so eminently powerful a minister, so transcendent a character as that of Jesus at the head of this dispensation, if his errand was no more than to give an additional testimony to the supposed discoveries of natural religion? which, considering the universal consent of wise men in all ages, so much boasted of on all sides, and by both parties, seems to be an end much below the necessity for the interposition of the Son of God, as it might have been accomplished by the ministry of any one of those inferior prophets of the Old Testament, who surely were sufficiently gifted and instructed to authenticate doctrines and precepts, which were already to be found in the works of so many poets and philosophers, in every body's hands? And yet this, in short, is the whole to which the account given us of the *cui bono* of revelation by most of our modern advocates for christianity, seems to amount.'

Could the conversion of the world, we may ask, have been effected without the intervention of an extraordinary legislator? A heathen philosopher, or a Jewish prophet, would have attempted in vain to alter the moral system of the universe. In spite of all their endeavours, mankind would have remained in their original state. It was necessary that the author of our religion should appear in a character which would enable him to confirm the suggestions of natural reason, and reveal the will of God with indisputable authority. Upon this footing the advocates for christianity may urge the necessity of an extraordinary mediator and an extraordinary revelation, without being obliged to admit our author's hypothesis.

'What interest popery has in the determination of this question, is shewn at large in the following Historical View, where it will be seen, that while our reformers were studiously lopping the branches of superstition and imposture, they inadvertently left the stock, with a vigorous root in the ground, which their successors, with a surprizing inattention to the pernicious consequences of their misapprehension, have been cultivating to a fresh growth, to the great hazard not only of the protestant religion, but even of christianity itself, which is at this hour well nigh choaked and obscured under the thick shade of this venomous exotic.'

We do not apprehend, with our author, that popery can derive any advantage from the common opinion; for supposing the soul remains in a state of sensibility, will it follow, that it is to undergo a purgatorial purification, and that it is to be redeemed by masses, prayers, works of supererogation, or any of those ways and means which the church of Rome proposes?

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May not the doctrine of an intermediate state be admitted, without the admission of these popish tenets? and would it not be unreasonable to reject any article in theology, because it has been occasionally perverted?

• The following papers are designed to afford a short, but, as it is hoped, a satisfactory view of the weight of tradition for a future state, in the sense of merit and importance, during a particular period of time, the most interesting to the present generation (with respect to questions of this kind) of any other; as abounding not only with more and better materials for researches into philosophical opinions, through the revival and cultivation of useful literature, but productive likewise of many more eminent men, who with different views, and from various motives, have employed their talents in this disquisition.

• Such of these as appear to be most worthy of our regard we shall call upon to speak for themselves, leaving innumerable others unnoticed, not as being upon the whole less considerable, but as men who have only repeated what some or other of our witnesses have said before or after them.

• And if, upon the result, it shall appear, that there has been no manner of consistency among those who have dogmatized upon the natural immortality, or separate existence of the soul; if it shall appear that later inquiries have exploded and reprobated former theories, and that men who have seemingly agreed in asserting the general doctrine, have flatly contradicted each other in setting forth the grounds of it, and consequently in the construction of their arguments brought to support it, may we not humbly hope that the offence that has been taken at those who have dissented from them all, and have refused to adopt any accounts of futurity except those in the New Testament, will now cease; and that our impartial readers will not think it strange or unreasonable, that we who think a state of separate existence of the soul derogatory to the word of God, should not receive it with a blind submission to the *ipse dixit* of men, who, however considerable in other respects, could never satisfy each other in their respective accounts of a doctrine, which all of them pretended to believe?

The inconsistency of those writers who contend for the separate existence of the soul cannot, in the estimation of impartial judges, invalidate the doctrine they endeavour to support; it ought, however, to suggest to them the necessity of moderation and candor in the discussion of this question; for it would be unreasonable to impute *heresy* to their adversaries in points which they themselves have not determined with any degree of precision.

The

The historical view of this controversy, which our author has laid before his readers, is sufficient, he thinks, to authorize the following conclusions :

‘ First, That the notion of the soul’s immortality as a truth independent on the christian revelation, was bred and nourished among the schoolmen of the twelfth, thirteen, and a great part of the two following centuries, when senseless quibbles pass for the productions of genius, and unmeaning jargon for profound erudition. It would probably be said, that the same conclusions have, since the revival of letters, and the cultivation of sound philosophy, been drawn from rational premisses. Concerning this, every man may judge as he sees cause. I am unhappy enough to find no more demonstration in the reasonings of Clarke and Baxter for the natural immortality of the soul, than in the syllogisms of Lombard and Aquinas.

‘ Secondly, That these scholastic subtilties were adopted by the popish divines, as the ground-work of the fable of purgatory, and the idolatrous invocation of saints. Hence the scholastic immortality was incorporated, or rather confounded with the immortality brought to light by the gospel ; and both represented as affording mutual light and support to each other, and equally sanctified by the canons and decrees of the church, in order to deter those who were disposed and qualified to philosophize upon better principles, from pursuing their disquisitions to a fatal detection of these and other absurdities, which could not have kept their ground otherwise than by retreating under the artillery of the Vatican.

‘ Thirdly, That though the protestants, on all other subjects, rejected all doctrines which were not built on a scripture foundation, they unhappily contented themselves on *this*, with the testimony of popish and pagan *tradition*, and being either unable or unwilling to investigate the real meaning of certain terms used in the scriptures, weakly concluded from the mere sound of them, that the doctrine of the scriptures, and of the reigning philosophy concerning the immortality or separate existence of the soul, was one and the same. Hence,

‘ *Fourthly*, In all their disputes with the papists concerning the superstitions grounded on purgatory and saint worship, they directed their arguments to the wrong object ; and instead of insisting that the immortality subsequent to the general resurrection, was the only conscious future state allotted in scripture, either for saints or sinners, they embarrassed themselves with an hypothesis of departed souls taken either immediately into heaven, or immediately thrust into a place of final torment, which it was not only impossible for them to verify, but exposed them to the reproach of deserting the most orthodox of the christian

christian fathers, who had provided hidden receptacles and intermediate limboes, for different classes of human souls, according to their deservings, till all should be finally set right at a general judgment.'

This performance is the work of a masterly hand; shews, in a clear and comprehensive view, the rise and progress of the controversy concerning an intermediate state; exhibits an account of some of the principal writers who have engaged in this dispute, and abounds with many learned and acute remarks.

The author treats the metaphysical arguments of Clarke and Baxter with contempt. These fine-spun notions of the immateriality of the soul, and all the artificial deductions from that principle, teach nothing, he says, but the art of blowing scholastic bubbles, which, when they have had their run of fashion, will as certainly go peaceably to their rest, as the old *substantial forms* have done, without the least detriment either to sound learning or true religion.—What moral purposes, continues he, can it answer, or indeed what purpose at all, to prove the immateriality of a soul whose consciousness, for aught that appears to the contrary, may be suspended for an indefinite number of ages.

In defence of these writers, it may be said, that they laudably endeavoured to discover the will of the Creator, with respect to our future existence, by examining the apparent constitution of our natural powers; and that this was the only method they had to pursue, in opposition to those who questioned the authority of revelation, and the reality of another life.

It may likewise be urged, that there are expressions in scripture which are more favourable to the notions of Clarke and Baxter than their adversaries have been willing to allow.

Fear not them who kill the body, but are not able to kill the soul, Mat. x. 28. Does not our Saviour, in this passage, assert the existence of the soul in a separate state, and its different nature from the body? The body, he says, may be killed, but the soul cannot. Whereas if our author's supposition is admitted, both of them are equally killed. If it should be said that *ψυχή* means the *animating* soul of the human body, the assertion of our Saviour is false: the principle of life is indisputably destroyed with the body. The same word indeed, ver. 39, signifies *the life*; but the meaning of that word, in other places, cannot determine its meaning here. The ambiguous use of this, and some other expressions of the same nature, arises from the following cause, assigned by Le Clerc. *Ad res ad animum pertinentes exprimendas, paucissimæ sunt voces, nativâ sig-*

nificatione adhibendæ; quia populus, à quo potissimum paulatim linguæ auctæ et ornatae, de rebus spiritualibus perúmque securus, de corporibus tantum sermones ferit, aut spiritus corporibus similes putat. Hinc qui de rebus incorporeis verba faciunt, è corporeis petitas voces passim usurpare coguntur. Ar. Crit. P. ii. c. xvi.

The appearance of Moses and Elias on the mount has been thought to corroborate the opinion of those who maintain the doctrine of an intermediate state. It is not to be supposed that this was a *vision*; for though it is called, Mat. xvii. 9. *το ὄραμα*, the same word is applied, Acts vii. 31. to a real object of sight, and St. Mark's expression, *αἱ εἰδῶν*, *what things they had seen*, is clear and precise; Moses and Elias actually discourse with Jesus concerning his decease; *his disciples, when they were awake, saw his glory, and the two men who stood with him*; and we cannot imagine that either of them was raised out of a state of insensibility for the sake of this momentary interview with our Saviour.

These texts, and others which have been introduced on the same side of the question, have been explained by the learned Dr. Law *, on the principles which our author has adopted. Yet, after all, not many readers perhaps will allow that every objection has been sufficiently answered, or that 'the whole subject is exhausted † in his historical view.'

II. *Sermons on the Relative Duties. Preached at Queen Street Chapel, and St. Paul's Covent-Garden. By the Rev. Thomas Francklin, M. A. 8vo. Pr. 3s. 6d. sewed. Baldwin.*

THERE are not, perhaps, in the whole circle of literature, two more worn out paths than those of *ethics* and *divinity*: so many excellent writers have already distinguished themselves by enforcing every branch of our moral and religious duties, as to leave very little business for, and consequently to give very little encouragement to, those who come after them: modern *sermons* therefore are seldom much read or enquired after, and, however well penned they may be, generally prove a dead weight on the bookseller's hands, and after a month's popularity (if fortune is very propitious) are thrown into the lumber-room amongst waste paper and pamphlets; till they are sold by the pound, and

* See the Appendix to a discourse on the nature and end of death, by Dr. Law.

† Ibid.

Flutt'ring in a row,
Befringe the rails of *Bedlam* or *Sobo*.

The discourses now before us certainly deserve, and we hope will meet with, a better fate: the subject, as the author observes, are of universal concern, and therefore have a claim to universal attention; an attention, notwithstanding, which it must be very difficult to command, where the matter has been so often and so amply treated by others. True genius, however, will always strike out something new, even on the most beaten topics, and, like the sun, throws light and lustre on every object. Our readers will probably remember to have seen or heard of sermons on the Relative Duties, by bishop Stillingfleet, the celebrated Mr. Foster, Dr. Delany, and some other writers of less note; Mr. Franklin's are, in our opinion, equal to any of them, both in sentiment and style: there is indeed in these sermons such an easy flow of language without affectation, such a terseness and brevity, with such an agreeable harmony in the periods as cannot be sufficiently admired; which joined to that dignity of sentiment, and knowledge of human nature that runs through them, cannot fail to engage the attention of every reader of taste and judgment. We cannot but wish, at the same time, that the ingenious author had entered into a minuter discussion of the several duties, and given us his opinion with regard to those inferior branches which he has either slightly mentioned, or intirely passed over. The pictures which he has drawn are beautiful miniatures; we should have been glad to see a few whole lengths by the same pencil.

The six discourses on the Relative Duties are very properly introduced by an excellent sermon on domestic happiness, wherein the author endeavours to recommend and enforce that love and union, that peace and quietness, on which all our private happiness doth more immediately depend. The advantages of harmony and concord, and the miseries attendant on domestic feuds and contentions, are well described in the following contrast.

' To a mind that has the least tincture of humanity, the least feeling for the sufferings of our fellow-creatures, there cannot be a spectacle more shocking and disagreeable, than to see those, whose blood, fame, fortunes, and interests are united, and whose good offices should be mutual, torn to pieces by jealousies, hatred, and division; to see them harrassing and oppressing, who should be employed in serving and obliging each other; such scenes make us ashamed of our nature, and out of love with our very being; they give us the idea of a rude and uninformed world, the ancient chaos of matter,

where all the elements were met together, and nothing reigned but discord, darkness, and confusion.

“On the other hand, a well-regulated and happy family, where order and harmony are preserved, where peace, tenderness, love and affection reign, untainted with discord, unembittered by strife or animosities, where there is a constant, unwearied endeavour to serve and oblige each other; such a family is doubtless a sight well-pleasing in the eyes of that God, who formed the members of it: it is an emblem (though an imperfect one) of the whole frame of nature, the glorious fabric of the universe, built by the divine architect, whose wisdom ordained its symmetry and proportions, where each part is perfect in itself, and contributes at the same time to the beauty, magnificence, and duration of the whole.”

In the discourse on the first relative duty, of children to parents, we were greatly pleased with Mr. Francklin's illustration of the latter part of his text. *Honour thy father and mother, that it may be well with thee, and that thou mayest live long on the earth.*

“It is observable, that the command to honour our parents is, as St. Paul remarked, *the first commandment with promise*: thus doth religion, which in the language of holy writ, is always stiled *wisdom*, provide for those who walk in her ways; *length of days is in her right hand, and in her left riches and honours. Honour thy father, and thy mother, that thou mayest live long on the earth*: that is, if by an obedient and dutiful behaviour to thy parents, thou dost prolong their life, and contribute to their health and happiness, thou shalt thyself be rewarded with the same blessings. God, we see, doth so peculiarly delight in the execution of this duty, that he hath promised even to suspend, for a time, the laws of nature in favour of those who comply with it; as if the Divine Being were himself unwilling to interrupt us in the performance of an office so grateful to him.

“If, then, we expect to live a long and happy life, let us be careful, as many of us are able, to deserve it. Not all, indeed, have it in their power. Death sometimes cancels the debt, before those who have contracted can possibly discharge it; in the first dawn of life, in that part of our existence when we first receive the benefit, we are not sufficiently sensible of it; and when we become so, it frequently happens, that it is too late to shew our acknowledgments of it. As soon as men, therefore, arrive at an age, when they can thoroughly feel the good effects of their parents care; and can reflect, as they ought, on all their past acts of goodness and tenderness towards them, then, and then alone, they have it in their power

to make some return for it. It is their duty, then, to lay hold on the glorious opportunity. Few parents live long enough to receive from their children that rational and sincere obedience which they have merited from them. They sow early, and reap late; and therefore, doubtless, more abundant should be the harvest.'

In the second duty, of parents to children, on this text, *parents, provoke not your children to wrath, &c.* what he observes with regard to that guilty partiality which we so often meet with, is well worthy of our attention.

'But there is another method of provoking children to wrath, where the resentment on one side is highly warrantable, and the injury on the other to the last degree inexcusable; and that is, the partial affection of a parent for one child, in preference to others, equally deserving of it; this is acting in direct opposition, both to the will and to the conduct of our Almighty Father, who, in his dispensations towards man, teacheth another and a better lesson: the children of nature all divide his tenderness, all share his equal love, without partiality, prejudice, or distinction: we should follow his steps, and imitate his justice. Nothing but a superior share of duty and obedience, can lay claim to superior favour and indulgence: no external beauty of form, however striking; no natural accomplishments, however excellent; no pre-eminence of genius, talents and abilities, however brilliant and engaging; should have such weight in the scale of parental love, as to destroy that equal ballance which should be ever held with a steady and unshaken hand. When this is once lost, the foundations of domestic happiness are undermined; strife, division and animosity usurp the seats of harmony and peace; and where jealousy and hatred are thus early sown, they generally shoot up into a rank and fruitful harvest of guilt and misery. When children find it impossible to please, they will naturally lose all desire of pleasing; where they are neglected, they will neglect; and where they are injured, they will resent. These, and a thousand other ill consequences, which it is unnecessary to enumerate, will inevitably flow from the partial distribution of parental tenderness: and yet there is scarce a large and numerous family to be met with, where this evil is not in some measure seen, felt, and lamented.'

The following remarks of our ingenious author, and which we do not remember to have seen in any other writers on this subject, may convey an instructive lesson to avaritious parents.

'There is (says he) another branch of parental duty, the omission of which must provoke children to wrath; and that is, not only to bequeath to them their due patrimony, nor

only to provide for their future ease and happiness, but to promote by every method in their power, their present and immediate welfare: to administer to their necessities, and relieve their distress, to double every comfort, and lessen every calamity. The inheritance, which we leave our children, is no more than a debt which we owe to nature, and which justice demands of us: there is very little merit in parting with that which we can no longer retain: posthumous charity and generosity, therefore of this, as of every other kind, is of no small value or esteem. It often happens, that parents bequeath large estates, after their deaths, to children, whom they had kept in the utmost penury all their lives, and withhold every thing from their family, till the hand of God wrests it from them: and what is generally the consequence of this? the children are provoked, and justly provoked, to wrath: the omission of duty on one part produces a neglect of it on the other; the bonds of mutual affection are gradually loosened and unwoven: to the warmth of love and tenderness, succeed coldness and indifference; those who stand in need of support and assistance, and at the same time think they have a right to it, will be greatly hurt and disappointed, when it is unkindly withheld from them: instead of praying for the continuance of their parents life, they are tempted, but too often, to look forwards with secret satisfaction, towards the dissolution of it: and where indeed, there is penury, distress and resentment on one side, with affluence, avarice and inhumanity on the other, all the aid, which filial affection, morality and religion can afford, will sometimes prove ineffectual. If parents, therefore, hope for love, tenderness, and obedience from their children, they must, as long as they live, in proportion to their circumstances and abilities, assist, support, and relieve them: we must love, in short, if we expect to be loved; we must give pleasure and satisfaction, if we expect to receive them; we must look up, in this, as in every other point of duty, to the great standard of perfection, the tender, affectionate, universal Parent, the Creator and Father of mankind; He deals forth his bounties to all his children, with a liberal and impartial hand; directs them by his council, guards them by his providence, and supports them by his power; guides, instructs, and assists them here, and encourages them in the practice of duty and obedience, by the unalienable reversion of a noble inheritance hereafter.

In the sermon on the duty of masters to servants, the reader will meet with very pertinent remarks, and salutary advice; which we should be glad to see followed by the people of fashion and quality in this kingdom.

‘ Those

‘ Those (says he) who in their earlier years have been oppressed by want and penury, are seldom blest with the advantages of a good and liberal education; their ideas are confined in a very narrow circle, their minds often biased towards evil, by habit and custom, and kept in total ignorance and darkness, from the want of opportunities to improve: a master, therefore, if he hath leisure and capacity, should endeavour to open and enlighten them, he should teach them their duty, both towards God and towards man; instruct them in that religion, which he himself professeth; and explain those doctrines by which he regulates his own conduct and behaviour. And that he may the better perform this important task, his advice must be strengthened by his life, and his precepts enforced by his example. It becometh all men, no doubt, and above all men it becometh christians, to be cautious and prudent in their behaviour; to attend the house of God, and perform every act of piety and devotion, with that decency and solemnity which they require; but, to the master of a family, these obligations are, every one of them, more cogent and more binding. When a man hath once taken upon him this important office (for so it is) the circle of his duties is then enlarged, and extends itself on every side: it is then incumbent on him, to let no bad examples, much less his own, influence the lives and manners of those he is placed over: he is the chief actuating spring which is to direct the whole machine: he is the head, and when that is out of order, the members will no longer perform their office, and all the frame is in immediate danger of dissolution: he is to be a pattern to them in every word and work: he, therefore, should be careful, that not a word pass his lips, which is immodest or profane, idle or ridiculous; that not an action be attributed to him that is evil, lest they call in his wickedness to countenance their folly, his authority and example to give a sanction to their guilt.

‘ When servants see their masters living in a continued scene of riot, madness and debauchery, in open contempt and defiance of God’s laws, is it probable, that they themselves should any longer pay the least regard to them? will they give ear to those doctrines which their masters condemn, that religion which they despise, or that Redeemer which they ridicule and scoff at?

‘ Nothing, I believe, hath so much tended to the corruption and depravity of the age we live in, as the bad examples of the rich and great amongst us: vice had, perhaps, as many followers in the days of our forefathers as in our own, but then it must be acknowledged, they did not enter so publicly

licly and openly into her service: the rich and powerful, were at all times, and in all ages, licentious and extravagant; but they had the modesty, at least, to avoid the appearance of it.

‘What the effects of a conduct directly opposite to this, must inevitably be, we need not foretel; but certain it is, that the bad example of the great, hath so far influenced their inferiors, that the follies, which once confined themselves to courts and palaces, are to be found even in the cottages of the poor, and the majority of servants are almost as vicious as their masters.’

The two last discourses on the duty of *wives to husbands*, and *husbands to wives*, are perhaps the best part of this little volume, and seem to have been written, as the Italians say, *con amore*. The rules laid down in them are indeed so instructive, and the observations so just, that we think no young persons of either sex, inclined to set out for the land of matrimony, should venture to proceed without so useful a monitor. We would recommend them, therefore, as proper furniture for the studies and toilets of *all grown gentlemen and ladies*, to teach them the art of becoming good husbands and wives: in the mean time, we will present them with a couple of small pictures out of Mr. Francklin's cabinet, which we would advise them to copy as exactly as possible.

THE GOOD WIFE.

‘The good wife is one, who ever mindful of the solemn contract which she hath entered into, is strictly and conscientiously virtuous, constant, and faithful to her husband; chaste, pure, and unblemished in every thought, word, and deed; she is humble and modest from reason and conviction, submissive from choice, and obedient from inclination: what she acquires by love and tenderness, she preserves by prudence and discretion: she makes it her business to serve, and her pleasure to oblige her husband; as conscious, that every thing which promotes his happiness, must in the end, contribute to her own: her tenderness relieves his cares, her affections softens his distress, her good humour and complacency lessen and subdue his affliction: *she openeth her mouth, as Solomon says, with wisdom, and in her tongue is the law of kindness: she looketh well to the ways of her husband, and eateth not the bread of idleness: her children rise up and call her blessed: her husband also, and he praiseth her.* Lastly, as a good and pious christian, she looks up with an eye of gratitude to the great dispenser and disposer of all things, to the husband of the widow, and father of the fatherless, intreating his divine favour and assistance in this and every other moral and religious duty: well satisfied, that if she duly
and

and punctually discharges her several offices and relations in this life, she shall be blessed and rewarded for it in another.'

THE GOOD HUSBAND.

'The good husband is one, who, wedded not by interest but by choice, is constant as well from inclination as from principle: he treats his wife with delicacy as a woman, with tenderness as a friend; he attributes her follies to her weakness, her imprudence to her inadvertency; he passes them over therefore with good-nature, and pardons them with indulgence: all his care and industry are employed for her welfare; all his strength and power are exerted for her support and protection; he is more anxious to preserve his own character and reputation, because her's is blended with it: lastly, the good husband is pious and religious, that he may animate her faith by his practice, and enforce the precepts of christianity by his own example: that, as they join to promote each other's happiness in this world, they may unite to insure eternal joy and felicity in that which is to come.'

Upon the whole, we sincerely congratulate the ingenious author on his success, and the public on the acquisition of so valuable a performance: it is an excellent family book, and if carefully read and attended to, may be of more service to society than all the casuistical and controversial divinity that has been published in a whole century.

III. *Advice to the People in general, with Regard to their Health: But more particularly calculated for those, who, by their Distance from regular Physicians, or other very experienced Practitioners, are the most unlikely to be seasonably provided with the best Advice and Assistance, in acute Diseases, or upon any sudden inward or outward Accident; with a Table of the most cheap, yet effectual Remedies, and the plainest Directions for preparing them readily. Translated from the French Edition of Dr. Tissot's Avis au Peuple, &c. Printed at Lyons, with all his own Notes, a few of his medical Editor's at Lyons, and several occasional Notes, adapted to this English Translation, by J. Kirkpatrick, M. D. 8vo. Pr. 6s. Becket.*

DR. Tissot's character in medicine is so high, and his works are so generally known by all the professors of that art, that we need not premise any thing by way of general encomium. This book is dedicated to the president and counsellors of the chamber of health of the city and republic of Berne. In the

the preface, the author gives us to understand, that it was undertaken and executed from pure motives of humanity and compassion towards the poor country people of Switzerland, who, when sick, are often lost for want of proper assistance, as well as by the absurd practices of ignorance and superstition. This book was so well received in Switzerland, that the author was complimented with a medal by the chamber of health of the republic of Berne: but it seems to have met with a reception equally favourable in other countries. It has been translated into High Dutch, Low Dutch, and Italian, and now it makes its appearance in an English garb, fashioned by the hands of Dr. Kirkpatrick. Our author confines himself chiefly to inflammatory disorders and accidents. His original purpose was to reform the mal practice used in treating acute diseases in country places, where there was neither time nor convenience to procure better advice: whereas chronical diseases, proceeding more slowly, there is always room and opportunity for obtaining proper assistance. Besides, the treatment of acute distempers is simple and uniform, whereas chronical maladies are more complex, and require the sedulous attention of experienced physicians. Dr. Tissot had likewise an eye to the price and brevity of his work, which must have been swelled to a considerable bulk, had it comprehended all the diseases incident to human nature. With the same view of retrenching superfluities, and affording the book at a reasonable price, he has numbered his paragraphs, as well as his table of medicines, to which numbers he occasionally refers, and these references are a little troublesome to the reader; but, however, we must allow his plan, even in this particular, is laudable.—He has wisely rejected a great farrago of useless medicines; his prescriptions are simple; his remedies efficacious and easily procured; and this treatise is, in our opinion, infinitely preferable to Allen, Shaw, Brook, or any other synopsis we have seen on the same subject.

The introduction is so sensible, we wish we had room to insert it verbatim. Expatiating upon the different causes of depopulation, he inveighs against that absurd emigration to which the Swiss are addicted. ‘But that abandoning their country, or expatriation, as it may be termed, the object of which is a change of the emigrants condition, is more to be considered, being more numerous. It is attended with many and peculiar inconveniencies, and is unhappily become an epidemical evil, the ravages of which are still increasing; and that from one simple ridiculous source, which is this; that the success of one individual determines a hundred to run the same risque, ninety and nine of whom may probably be disappointed. They are
struck

struck with the apparent success of one, and are ignorant of the miscarriage of others. Suppose a hundred persons might have set out ten years ago, to seek their fortune, as the saying is, at the end of six months they are all forgotten, except by their relations: but if one should return the same year, with more money than his own fortune, more than he set out with; or if one of them has got a moderate place with little work; the whole country rings with it, as a subject of general entertainment. A crowd of young people are seduced by this, and sally forth, because not one reflects, that of the ninety-nine, who set out with the hundredth person, one half has perished, many are miserable, and the remainder come back, without having gained any thing, but an incapacity to employ themselves usefully at home, and in their former occupations: and having deprived their country of a great many cultivators, who, from the produce of the lands, would have attracted considerable sums of money, and many comfortable advantages to it. In short, the very small proportion who succeed, are continually talked of; the crowd that sink are perpetually forgot. This is a very great and real evil, and how shall it be prevented? It would be sufficient perhaps to publish the extraordinary risk, which may be easily demonstrated: it would require nothing more than to keep an exact yearly register of all these adventurers, and, at the expiration of six, eight, or ten years, to publish the list, with the fate, of every emigrant. I am greatly deceived, or at the end of a certain number of years, we should not see such multitudes forsake their native soil, in which they might live comfortably by working, to go in search of establishments in others; the uncertainty of which, such lists would demonstrate to them; and also prove, how preferable their condition in their own country would have been, to that they have been reduced to. People would no longer set out, but on almost certain advantages: fewer would undoubtedly emigrate, more of whom, from that very circumstance must succeed. Meeting with fewer of their countrymen abroad, these fortunate few would often return. By this means more inhabitants would remain in the country, more would return again, and bring with them more money to it. The state would be more populous, more rich and happy; as the happiness of a people, who live on a fruitful soil, depends essentially on a great number of inhabitants, with a moderate quantity of pecuniary riches.

‘ But the population of the country is not only necessarily lessened, in consequence of the numbers that leave it; but even those who remain, increase less, than an equal number formerly did. Or, which amounts to the same thing, among the
same

same number of persons, there are fewer marriages than formerly; and the same number of marriages produce fewer christenings. I do not enter upon a detail of the proofs, since merely looking about us must furnish a sufficient conviction of the truth of them. What then are the causes of this? There are two capital ones, luxury and debauchery, which are enemies to population on many accounts.

‘Luxury compels the wealthy man, who would make a figure; and the man of a moderate income, but who is his equal in every other respect, and who will imitate him, to be afraid of a numerous family; the education of which must greatly contract that expence he had devoted to parade and ostentation: and besides, if he must divide his estate among a great many children, each of them would have but a little, and be unable to keep up the state and the train of the father’s. Since merit is unjustly estimated by exterior shew and experience, one must of course endeavour to attain for himself, and to leave his children in a situation capable of supporting that expence. Hence the fewer marriages of people who are not opulent, and the fewer children among people who marry.

‘Luxury is further prejudicial to the increase of the people, in another respect. The irregular manner of life which it introduces, depresses health; it ruins the constitutions, and thus sensibly affects procreation. The preceding generation counted some families with more than twenty children: the living one less than twenty cousins. Very unfortunately this way of thinking and acting, so preventive of increase, has extended itself even into villages: and they are no longer convinced there, that the number of children makes the riches of the countryman. Perhaps the next generation will scarcely be acquainted with the relation of brotherhood.

‘A third inconvenience of luxury is, that the rich retreat from the country to live in cities; and by multiplying their domestics there, they drain the former. This augmented train is prejudicial to the country, by depriving it of cultivators, and by diminishing population. These domestics, being seldom sufficiently employed, contract the habit of laziness; and they prove incapable of returning to that country labour, for which nature intended them. Being deprived of this resource, they scarcely ever marry, either from apprehending the charge of children, or from their becoming libertines; and sometimes, because many masters will not employ married servants. Or should any of them marry, it is often in the decline of life, whence the state must have the fewer citizens.

‘Idleness of itself weakens them, and disposes them to those debauches, which enfeeble them still more. They never have
more

more than a few children, and these sickly ; such as have not strength to cultivate the ground ; or who, being brought up in cities, have an aversion to the country.'

The fourth cause of depopulation, is the ignorance of those who take upon them to administer remedies in the country ; and in order to remedy this evil, the present performance is written ; not with a view to inform regular bred physicians, but for the instruction and direction of those who have charity enough to employ their time and abilities for the relief of their sick neighbours. The first class he has in his eye, is the clergy ; in the next place, gentlemen of wealth and condition, who are generally solicited for their advice and assistance by the poor when they are sick ; thirdly, the ladies ; fourthly, the school-masters ; and fifthly, surgeons, apothecaries, and midwives.

The whole treatise consists of thirty-four chapters, the contents of which we shall specify for the reader's information.

' Introduction. The first cause of depopulation, emigrations ; the second cause, luxury ; third cause, decay of agriculture ; fourth cause, the pernicious treatment of diseases. Means for rendering this treatise useful. Explanation of certain physical terms, and phrases.

' Chapter I. *The most common causes of popular sickness.*

First cause, excessive labour ; second cause, the effect of cold air, when a person is hot ; third cause, taking cold drink, when in a heat ; fourth cause, the inconstancy and sudden change of the weather ; fifth cause, the situation of dunghills and marshes, near inhabited houses, and the bad confined air in the houses ; sixth cause, drunkenness ; seventh cause, the food of country people ; eighth cause, the situation, or exposure of houses ; concerning the drink of country people.

Chap. II. *Of causes which increase the diseases of the people, with general considerations.*

First cause, the great care employed to force the sick to sweat, and the methods taken for that purpose ; the danger of hot chambers ; the danger of hot drinks and heating medicines ; second cause, the quantity and quality of the food given sick persons ; third cause, the giving vomits and purges at the beginning of the disease

Chap. III. *Concerning what should be done in the beginning of diseases, and the diet in acute diseases.*

Signs which indicate approaching diseases ; with means to prevent them. The common regimen, or regulations, for the sick. The benefits of ripe sound fruit. Cautions and means to be used on recovery.

Chap.

Chap. IV. *Of the inflammation of the breast.*

The signs of this disease. The advantage of bleeding. Signs of recovery. Of crises, and the symptoms that precede them. The danger of vomits, of purges, and of anodynes. Of the suppression of expectoration, and the means to restore it. Of the formation of vomicas, or imposthumes in the lungs, and the treatment of them. Of the danger of remedies termed balsamics. The inefficacy of the antihectic of Poterius. Of an empyema. Of a gangrene of the lungs. Of a scirrhus of the lungs.

Chap. V. *Of the pleurisy.*

The danger of heating remedies. Of frequent, or habitual pleurifies. Of goats blood; the foot of a stale egg, and of the wormwood of the Alps, in pleurifies.

Chap. VI. *Of diseases of the throat.*

Of their proper treatment. Of the formation of an abscess there. Of swelled ears, from the obstruction of the parotid and maxillary glands. Of the epidemic and putrid diseases of the throat, which prevailed in 1761 at Lausanne.

Chap. VII. *Of colds.*

Different prejudices concerning colds. The danger of drinking much hot water, and of strong spirituous liquors, &c. Means, for strengthening and curing persons very subject to colds.

Chap. VIII. *Of diseases of the teeth.*

Chap. IX. *Of the apoplexy.*

Of sanguine apoplexy. Of a serous, or watery apoplexy. Means to prevent relapsing into them.

Chap. X. *Of morbid strokes of the sun.*

Chap. XI. *Of the Rheumatism.*

Of the acute rheumatism, attended with a fever. Of the slow, or chronical, without a fever. The danger of spirituous and greasy remedies.

Chap. XII. *Of the bite of a mad dog.*

Chap. XIII. *Of the small pox.*

Of the preceding symptoms of this disease. The danger of sweating medicines. The treatment of the benign distinct small pocks. The use of bleeding. The fever of suppuration. The necessity of opening the ripe pustules. The danger of anodynes. Of the striking in of the eruptions. Preparations for receiving it favourably.

Chap.

Chap. XIV. *Of the measles.*

Of their treatment, and the means to prevent any of their bad consequences.

Chap. XV. *Of the hot, or burning fever.*

Chap. XVI. *Of putrid fevers.*

Chap. XVII. *Of malignant fevers.*

The danger of applying living animals in them.

Chap. XVIII. *Of intermitting fevers.*

Spring and Autumn intermittents. Method of cure by the bark. Method of treating the patient in the fit. Of other febrifuges, besides the bark. The treatment of long and obstinate intermittents. Of some very dangerous intermittents. Of some periodical disorders, which may be termed, fevers disguised. Of preservatives from unwholesome air.

Chap. XIX. *Of an erisipelas, or St. Anthony's fire.*

Of a frequent or habitual erisipelas. Of the stings or bites of animals.

Chap. XX. *Of inflammations of the breast, and of bastard and bilious pleurifies.*

Of the false inflammation of the breast. The false pleurisy.

Chap. XXI. *Of Cholics.*

Of the inflammatory cholic. The bilious cholic. The cholic from indigestion, and of indigestions. The flatulent, or windy cholic. The cholic, from taking cold.

Chap. XXII. *Of the miserere, or illiac passion, and of the cholera morbus.*

The miserere. The cholera morbus.

Chap. XXIII. *Of a diarrhæa, or looseness.*

Chap. XXIV. *Of a dysentery, or bloody-flux.*

The symptoms of the disease. The remedies against it. Of the beneficial use of ripe fruits. Of the danger of taking a great number of popular remedies in it.

Chap. XXV. *Of the itch.*

Chap. XXVI. *Directions peculiar to the sex.*

Of the monthly customs. Of gravitation, or going with child. Of labours or deliveries. Of their consequences. Of a cancer.

Chap. XXVII. *Directions with regard to children.*

Of the first cause of their disorders, the meconium. The
second

second, the souring of their milk. The danger of giving them oil. Disorders from their want of perspiration, the means of keeping it up, and of washing them in cold water. The third cause, the cutting of their teeth. The fourth cause, worms. Of convulsions. Methods necessary to make them strong and hardy, with general directions about them.

Chap. XXVIII. *Of assistances for drowned persons.*

Chap. XXIX. *Of substances stopped between the mouth and the stomach.*

Chap. XXX. *Of disorders requiring the assistance of a surgeon.*

Of burns. Of wounds. Of bruises, and of falls. Of ulcers. Of frozen limbs, or joints. Of chilblains. Of ruptures. Of phlegmons, or boils. Of fellons, or whitlows. Of thorns, splinters, &c. in the skin or flesh. Of warts. Of corns.

Chap. XXXI. *Of some cases which require immediate assistance.*

Of swoonings, from excess of blood. Of swoonings from great weakness. Of swoonings, occasioned by a load on the stomach. Of swoonings, resulting from disorders of the nerves. Of swoonings, occasioned by the passions. Of the swoonings which occur in diseases. Of hæmorrhages, or fluxes of blood. Of convulsion fits. Of suffocating, or strangling fits. Of the violent effects of great fear. Of accidents produced by the vapours of charcoal, and of wine. Of poisons. Of acute and violent pains.

Chap. XXXII. *Of giving remedies by way of precaution.*

Of bleeding. Of purges. Remedies to be used after excessive purging. Reflections on some other remedies.

Chap. XXXIII. *Of quacks, mountebanks, and conjurors.*

Chap. XXXIV. *Questions necessary to be answered by any person, who goes to consult a physician.*

The table of remedies.

Each of these heads, the reader will find treated in a manner equally simple, concise, and judicious.

With respect to the merit of the translator, we shall beg leave to make a very few cursory remarks. In his Preface he tells us, p. vii. that ‘meer style, if thoroughly intelligible, is least essential to those books, which wholly consist of very useful, and generally, interesting matter.’—If this be at all intelligible, we apprehend, it must mean, that a *thorough intelligible style* is less essential than any other, to those books which consist of useful matter—this is truly letting us into a secret which we never dreamed of before. We always thought that
style

style was a certain mode of expression by which a writer communicated his ideas upon paper: we moreover imagined, that the style ought to be suited to the subject; and that when the business was to convey instruction, the style could not be too explicit or intelligible.—In mentioning the notes which he has added to his translation, he says, p. viii. of his Preface, ‘I have endeavoured to be temperate in their number and length, and to imitate that strict pertinence which prevails throughout the author’s work. If any may have ever condescended to consider my way of writing, they will conceive this restraint has cost me at least as much pains, as a farther indulgence of my own conceptions could have done.’—For our parts, we cannot say we have had the honour to study this gentleman’s manner; but we are sorry to find it has cost him so much pains to be *strictly pertinent*; and yet after all his restraint, we shall perhaps find even here some few instances of the pleonasma and circumlocution; not to mention certain slips in grammar: for example, p. xii. ‘a vein of unaffected probity, of manly sense, and of great philanthropy, *concur* to sustain the work; and whenever the prejudices of the ignorant require a forcible eradication, or the crude temerity and impudence of knaves and impostors, cry out for their own extermination, a happy mixture of strong argument, just ridicule, and honest severity, *give* a poignant and pleasant seasoning to the work, which renders it occasionally entertaining, as it is continually instructive.’ There is something extremely sensible, high-flown, and picturesque in that metaphor of *temerity* and *impudence* crying out for their own extermination; at the same time uncommon, exceedingly self-denying, and wonderfully characteristic; as for a *vein* that *concur*, and a *mixture* that *give*, they are modes of construction which may be authorised by the dialect of the ancient Britons. In the same page the doctor throws out a short note in behalf of the school-masters, whom Mr. Tiffot has treated rather irreverently in his introduction, by exhorting them to learn to shave, bleed, and give glysters, for the benefit of their fellow-creatures. In perusing this translation, we were a little struck with the following observation, page 2. ‘Military service, by land or sea, prevents population in various respects. In the first place, the numbers going abroad, are always *less*, often *much less*, than those who return.’ At that rate, the emigrants multiplied abroad, and military service *increased*, instead of diminishing population. For farther information on this head, we took up the original, and read as follows: ‘*Le service, tant de terre que de mer, nuit a la population de plusieurs façons. Premièrement il ne rentre pas autant d’hommes qu’il en sort;*’ which being englished according to our

idea, would run thus: 'The service both by land and sea, hurts population in many shapes: in the first place, the number of men that return, is never equal to that which leaves the country.'—Now this is exactly the reverse of what our translator alledges; indeed, it seems to be consonant with reason, and confirmed by the very subsequent reasons which he himself has translated: such as general battles, hazards, fatigues, and *detached encounters*, which last we should call *private rencounters, affaires particulieres*.—The *mal du pays*, which he englishes *the disorders that are peculiar to the country*; we should render the *Swiss distemper*, that *pinning atrophy*, occasioned by a longing desire to revisit their native country, to which the inhabitants of Switzerland are so remarkably subject, that their officers in foreign services prohibit certain Swiss airs to be played, lest by recalling the ideas of their country, they should infect the soldiers with this singular disorder.

If we had a mind to cavil, we should find abundance of employment in this translation. *L'aisance*, in the same page, he calls comfortable advantages, whereas it signifies *easy circumstances*.—'Fewer would undoubtedly emigrate (says he) more of whom, from that very circumstance, would succeed.' But this does not express the whole meaning of the original, which runs in these words: '*il sorteroit beaucoup moins de gens; trouvant moins de concurrens, ils réusseroient mieux.*'—A much smaller number would go abroad; and finding fewer competitors, would succeed better.—This, however, we take to be a mistake in Mr. Tissot, as we are convinced that the great number of Swiss settled in different kingdoms, contribute greatly by their wealth, credit, and influence, to make the fortune of their countrymen who take the same route. We ourselves are acquainted with one house in the city, from Geneva, which has been the means of bringing over and establishing above two thousand industrious Swiss protestants in the British dominions; and the nation is much obliged to them for this acquisition, which is a real accession of wealth.

We cannot pretend to compare the translation with the original in every part; but as far as we have gone, we have discovered a number of little oversights and incorrectnesses, and in general, we cannot help saying it is loose, diffuse, and periphrastical.—Let us look into chapter iv. which is the first that casts up 'the inflammation of the breast, or peripneumony, or a fluxion upon the breast, is an inflammation of the lungs, and most commonly of one only, and consequently on one side.' But the original, literally translated, is, — 'The inflammation of the breast, or peripneumony, or fluxion of the breast, is an inflammation of the lungs, and most commonly
of

of one lobe.'—And here we cannot help observing, that our translator uses *lung* in the singular number, as well as *pock*, without any good authority that we know. We should think he might, with the same propriety, use a *light* for part of the *lights*, and a *bellow* for one side of the bellows.—We also find other uncouth words, such as *vitheroon* for a vine-dresser, *exhaustion* for decay, and *be spat*, which last, we apprehend, is a tense not to be found in any good English writer of this or the last century. The original says in the same chapter, '*les urines peu abondantes et rouges dans les commencemens, plus abondantes, moins rouges et déposant beaucoup de sediment dans la suite.*'—Now this expression, *moins rouges*, which is literally, *less red*, or not so high coloured, Dr. Kirkpatrick translates *less flaming*.—Under correction, urine never flames, till it becomes phosphorus; burn it does, metaphorically, hence the phrase *ardor urinæ*; and Pope, speaking of Curl while he laboured under a gonorrhæa, says

'The rapid waters in their conduit burn.

The translator, p. 80, says, 'he sinks into a lethargy, and soon dies a terrible death in country places, by the very effects of the inflaming medicines they employ on such occasions.' This, we conceive, is but a bald translation of '*le malade tombe dans une lethargie et meurt bientôt, d'une mort affreuse et assez commune dans les campagnes par l'effet des remèdes echauffans, qu'on emploie dans ce cas.*' The patient falls into a lethargy, and soon dies a terrible death, not at all uncommon in the country, occasioned by the heating medicines there employed in such cases. Speaking of *petechial spots*, the translator says, 'they are improperly termed the *pourpre*;' but the original says they are only so called *dans bien des pays*—in many countries.—After all, these are matters of small consequence: but when the reader finds little inaccuracies in the very first pages of a medical treatise, which he may chance to examine, he naturally suspects there may be other errors of greater importance in the course of the work, which he ought therefore to peruse with caution.

The translator, in the course of his notes, twice mentions a remedy called the Seneka rattle-snake root, in Latin, *polygala virginiana*, which he recommends as an efficacious medicine in pleurifies, and peripneumonies; but we could wish he had told us where it is to be had, as we do not believe it was ever admitted into practice in England, although we remember it made some noise about five and twenty years ago, not only in this kingdom, but in France, where (if we mistake not) there was a memoir presented to the academy of surgery, on this very subject.

IV. *Observations on the Nature, Causes, and Cure of those Disorders which have been commonly called Nervous, Hypochondriac, or Hysterical. To which are prefixed some Remarks on the Sympathy of the Nerves.* By Robert Whytt, M. D. F. R. S. Physician to his Majesty, President of the Royal College of Physicians, and Professor of Medicine in the University of Edinburgh. 8vo. Pr. 6s. Becket. [Concluded.]

OUR ingenious and accurate author enumerates in chap. vi. among the most remarkable symptoms of these disorders, 1. An uncommon sense of cold or heat in different parts of the body, sometimes suddenly succeeding each other. This he imputes to an irregular irritation of the nerves, producing a spasmodic stricture in the capillaries, which impedes the circulation in those parts. To this nervous stricture he also ascribes the cold fit in an intermittent, rather than to an obstruction from a viscosity of the juices. The same cause excites the *rigores* which happen in the beginning of almost every fever.

2dly. He mentions pains in different parts of the body, suddenly moving from one place to another; which some physicians have ascribed to the motion of air between the skin and muscles: but he supposes them owing either to some viscid or acrid matter sinking for a short time in the small vessels of certain parts, and irritating them, or to a spasmodic contraction of these vessels from a sympathy between their nerves and those of the stomach and intestines, or some other very sensible part.

‘From the same causes (says he) affecting the vessels or nerves of the pericranium, or other parts of the head, proceed flying pains in this part, and the clavus hystericus, which Sydenham, who imagined the hysteric disease to proceed from a confusion of the animal spirits, ascribed to the whole spirits of the body being contracted into a small part of the head, and producing much the same sensation, as if a nail were driven into it.

‘That those pains in the head often proceed from a sympathy with the stomach, is rendered probable by the violent vomiting which sometimes accompanies the clavus hystericus, and by observing, that people much troubled with wind in their stomach, and flying pains in their head, are not so often affected with these pains, when they are free from the flatulence.’

3dly. Our author proceeds to remark upon hysteric faintings and convulsions, which he refers to an irritation of the nerves of the stomach or intestines, from wind, acrid humours, &c. to a sudden suppression of the menses; a very acute pain in any of the more sensible parts of the body; and violent affections

fections of the mind. The other symptoms on which he expatiates, are the catalepsis and tetanus; wind in the stomach and bowels; which (by the bye) he had considered before as the cause of convulsions; a great craving for food; a black vomiting; a sudden and great flux of pale urine; a nervous atrophy; a nervous or spasmodic asthma; a nervous cough; palpitations of the heart; variation of the pulse; periodical head-achs; a giddiness; a dimness of sight, without any visible fault in the eyes; low spirits, melancholy, and a mania; and finally, the incubus, or night-mare.—Each of these symptoms is elucidated by arguments and observations equally curious and instructive; which, however, the nature of our plan will not allow us to particularize. In discussing the article of *nervous atrophy*, he observes, p. 259. ‘Sometimes this disease, after it has brought the patient very low, will take a sudden turn, without any apparent cause. The patient, who had little inclination to eat, will get an uncommon craving and quick digestion, even of solid food, which used to lie remarkably heavy on his stomach; his pulse will become quicker than natural, and his skin warm; his veins, which were contracted, will appear swelled with blood; from being low-spirited, he will become chearful, and daily grow stronger and plumper: all which effects seem to proceed, in a great measure, if not solely, from some change in the nerves of the stomach and bowels.

‘In other cases, this disorder goes off as slowly as it came on, and the patient does not recover fully, till after a long time.’

We ourselves can vouch for the truth of this observation: we knew a person reduced to the last stage of this distemper, whose recovery was attended with no apparent critical evacuation; nor could it be ascribed to any other cause, but a simple rarefaction and acceleration of the blood from heat.

In speaking of the nervous, or spasmodic asthma, he says, among the many patients liable to periodical fits of the asthma, there are but very few who have not some obstruction, or other obstacle, constantly remaining in their lungs; so that a true nervous or spasmodic asthma, without any other fault in that organ than an uncommon delicacy or irritability of the nerves, is a disease we seldom meet with.

Of the nervous cough he gives a very singular instance, in a young girl who coughed incessantly while up, but was easy and quiet while she lay a-bed: nay, while she sat up in the bed with her legs and thighs in a horizontal posture, she coughed none; but when her legs hung over the bed, or her feet touched the floor, or her legs were drawn up close to her thighs,

she was always attacked by a cough and pain in her breast, and the velocity of her pulse increased surprisingly. Yet while she sat, or stood with her feet in warm water, she had neither pain, cough, nor difficulty in breathing; and the same ease she enjoyed when her hands were dipped in warm water: but one hand and one foot dipped at the same time, produced no effect; nor did the cough cease when her feet and hands were fomented with the same degree of heat, or covered with warm sand. In a word, here is a detail of very extraordinary symptoms, which (as we cannot insert the whole) we recommend to the attention of the reader. We cannot help, however, mentioning the corollaries he deduces from these experiments.

‘ From the experiments already related (says he) I was ready to imagine that the cough might be owing to some tumor or other fixed cause in the breast, which, in certain postures, so strongly irritated that part of the lungs which it touched, as to occasion a constant convulsive motion of the muscles of respiration; but the following experiment, which I frequently repeated, soon dissipated this theoretical illusion,

‘ When my patient lay in bed, upon extending one of her feet, so as to bring it nearly to a right line with the leg, she coughed violently, and her pulse rose from 94 in a minute to 118 in five seconds: but when her hands were either strongly bent inwards or extended outwards, or when she pulled strongly, or raised a considerable weight with them, no coughing ensued.

‘ When the cough was raised by stretching her feet, warm water applied to her hands immediately put a stop to it.

‘ From this experiment it may appear, that this extraordinary cough did not depend on any fixed obstruction or tumour within the thorax, irritating the lungs in certain postures. But, in this patient, the nerves of the lungs seem to have been endued with an uncommon degree of sensibility, and to have had a peculiar sympathy with the legs and feet; whence as often as they were in a depending situation, or the nerves, tendons, and ligaments at the ancles, were stretched, an uneasy sensation was felt in the lungs, which occasioned an incessant cough. Although the sympathy between the lungs and the other parts, appears to have been less remarkable, yet the shock which their nerves suffered from cold water, was so strongly felt in the lungs, as to occasion a pain in the breast, together with the cough.

‘ When the head and shoulders were lower than the body, the cough was more severe than in any other situation, probably, because in that posture the respiration is less free, and the blood would pass with more difficulty through the lungs.

‘ Warm

‘ Warm water did not, by its pressure on the nerves or blood-vessels of the feet, prevent the cough, because it was excited by cold water, whose weight is greater. Neither did the pediluvium produce this effect by its heat alone, or even by its heat and moisture; for sand or wet flannel of an equal or greater degree of heat applied to the feet, did not prevent the cough.

‘ As the effects of the pediluvium cannot be deduced from its rarefying the blood by its heat, neither can they be owing to any derivation of this fluid towards the inferior extremities, because warm water, whether it was applied to the hands or the feet, had the same influence in stopping the cough; and as soon as the soles of her feet touched the water, the cough ceased.

‘ It remains, therefore, that warm water, by its particular action on the extremities of the nerves to which it is applied, renders the whole system less sensible of any irritation; whence the too delicate lungs would be less affected in consequence of their sympathy with the inferior extremities. However, when the patient lay with her head lower than her body, the warm water did not then prevent the cough; because, in that position, the irritation in the lungs was too great to be wholly removed by the anodyne power of the warm water: and, for the same reason, it seems to have been, that the pediluvium did not prevent the pain within her breast and the cough, which were raised by dipping her hands in cold water.

‘ It appears from the above experiments, that warm water affects our nerves very differently, not only from a dry heat, but also from warm steams, or cloths dipt in hot water; a fact which seems not have been known, or, at least, not sufficiently attended to, and which, perhaps, may afford some useful hints in practice.

‘ Since warm water, applied to the nerves, has a superior anodyne effect, not only to substances that are warm and dry, but even to warm steams or vapour; it is easy to see, how clysters of warm water may give relief in pains of the bowels and other abdominal viscera, altho’ they do not communicate more heat to the great guts than they possessed before.

‘ Lastly, the effects of the warm water in this case appear the more remarkable, as a pill, consisting of half a grain of opium, and three grains of *asa foetida*, given every evening and morning, for several days, had not the least effect in either preventing or lessening the cough.

‘ Between the 20th of January and the 25th of March, a variety of remedies were prescribed for this patient, without any advantage, viz. vomits, blisters, and an issue between the

shoulders, the bark, powder of tin, rhubarb with calomel, pills of opium with asa fœtida, boluses of theriaca, with camphire and valerian.

'Towards the end of March, I put her on a course of pills made of the extract of hemlock, which she continued for two months. About the middle of May she began to have less pain in her breast, and less sense of suffocation and coughing, when she sat up out of bed, or walked through the room. Upon the 22d of May, these complaints left her altogether; and on the 28th of that month, the cough was neither raised by standing nor walking, nor when her head was laid lower than her body: also cold water applied to her hands, had now no effect in exciting the cough or pain in her breast. On the 30th of May, after walking a little abroad, the cough returned for a day or two. Upon the third of June, after having made a journey of about ten English miles in a chaise, the cough attacked her with as great violence as ever. Being now fully convinced, that this ailment was not owing to any fixed obstruction in the lungs, but to an uncommon delicacy or sensibility in their nerves, I ordered for her, pills of extract of gentian and limatura martis, which she took twice a day for about ten weeks. Towards the end of July, the violence of the cough began to abate, and for the first eight or ten days of August, she was seldom troubled with it. On the 10th of August, it returned and continued to the 2d of September, when it left her entirely. In the month of November following, she had a slight attack of the cough and uneasiness in her breast; which symptoms returned, for one day, in September 1762, since which she has been very rarely affected with them in any considerable degree. It was observed, that the returns of her cough after September 1761, were always owing to her using exercise too freely.'

Dr. Whytt has bestowed some pains to prove that the *incubus*, or night mare, does not proceed from a stagnation of blood in the sinuses of the brain, or in the vessels of the lungs, or from too great a quantity of blood being sent to the head; but that it generally arises from a disordered stomach, and a disagreeable affection of the nerves of that organ.—We should imagine that both causes often concur in producing this disorder.—It must be owned, however, that young plethoric persons who have no complaint in their stomachs are subject to the incubus, especially when they eat heavy suppers, or drink wine to excess; and it is observed also, that in such cases, they are more subject to it when they lie on their backs, than in any other posture. Circumstances that seem to prove, beyond all doubt, that it sometimes arises from an impeded and disordered circulation;

lation:—any thing that rarefies the blood in the vessels, or increases its quantity in the head, will occasion an extraordinary pressure on the brain, and this will produce all the symptoms of the incubus. The stomach being overloaded with its contents, whether liquids or solids, or both, will undoubtedly press with an uncommon weight upon the great blood-vessels, especially when the patient lies upon his back; and this pressure will as undoubtedly disorder the whole circulation. If the free passage of the blood through the aorta, is impeded, the inferior parts of the body will be deprived, for the time, of their due quantity of blood, and the vessels of the head and lungs will be overcharged in the same proportion. The nightmare indeed happens in cases of inanition as well as repletion, especially when there are flatulences in the primæ viæ, but this may be owing to a rarefaction of air in the stomach and bowels, which will occasion the same pressure on the blood-vessels, as proceeds from their being overloaded with more solid contents.

Chap vii. treats of the cure of nervous, hypochondriac, and hysteric disorders; the general intentions of which cure, he reduces to these two, 1. To lessen or remove those predisposing causes in the body, which render it peculiarly liable to nervous ailments; and 2dly. to remove or correct the occasional causes, which, especially in such as are predisposed, produce the numerous train of nervous, hypochondriac, or hysteric symptoms described in this work. — The remedies which strengthen the body, are, bitters, to which he adds the bark in the following form;

R. Cort. Peruvian pulv. ℥iv. Rad. gentian. Cort. aurantior. āā. ℥i℥. Infunde in spir. vin. gall. lib. iv. in balneo arenæ per dies vi. et cola.

Of this tincture he gives one spoonful in four or five spoonfuls of water, every morning about an hour and a half before breakfast, and betwixt seven and eight in the evening. When acids do not disagree with the stomach and bowels, he adds twenty or thirty drops of the elixir of vitriol, to each dose of the tincture. He finds by experience, this junction of the bark and bitters more efficacious than either taken alone. After a just encomium on the bark, representing its efficacy in a catarrhus cough, a tertian intermittent, attended with cough and spitting, a hoarseness after the measles, the chincough, and indolent glandular swellings, he proceeds to consider the other remedies under the articles of steel, the cold-bath, with the choice of air and aliment, wine, exercise, friction and amusement. Then he expatiates on the use of opium, camphire, castor,

castor, musk, and asa foetida. —Speaking of steel, he says, those whose stomachs cannot bear the limatura martis, may safely take some drops of the tinctura martis Mynsichtii; and he does not fail to recommend the chalybeate waters of Bath and Pyrmont. He joins the general voice in praise of the cold bath. He prescribes a cool dry air to brace the body, and a flannel waistcoat next the skin in winter. With respect to food, he inhibits fat meats, high sauces, full meals, and heavy suppers. He allows a glass of claret and a bit of bread upon an empty stomach once or twice a day, which he counts an excellent strengthener, and a good succedaneum to the bark, even in children who have a disposition to the scrophula and rickets. He condemns tea. He extols riding on horse-back, and sea voyages; advises friction with a flesh-brush or flannel, and chearful diversions to amuse the imagination. At the head of the palliatives, he places opium as of great use in fixed spasms, alternate convulsions of the muscles, pains unattended with inflammation, weakness, lassitude, and yawning, occasioned by too great a flux of the menses, flatulent cholics, and the true spasmodic asthma. He mentions the usual cautions in the use of this medicine, and its bad effects in some particular cases: but, we will venture to recommend it, from long experience, in nervous maladies unattended with inflammation, as one of the most safe and efficacious medicines of the whole materia medica.—He observes that the semicupium, pediluvium, and hot fomentations, are frequently serviceable as palliatives, while opium would be improper.—He remarks that camphire is very volatile and penetrating, promotes perspiration, acts as an antispasmodic, and sometimes procures sleep in fevers attended with delirium: he has found it of service in quieting patients afflicted with the mania and melancholy. He speaks doubtfully of castor and musk; and indeed, we can aver, from a long course of experience, that neither camphire, castor, musk, nor myrrh, so far as we could observe, ever answered the encomiums which have been bestowed upon them by medical writers in general. Asa foetida, he observes, has good effects in flatulent disorders, spasms of the alimentary canal, and in asthmatic fits, that are either owing to wind, or increased by it. It likewise gives relief in fits of lowness, especially when joined with the volatile salts. Finally, he tells us, that a table spoonful of lemon-juice has proved a certain cure for a palpitation of the heart, even after the antihysterical medicines had been tried in vain. He concludes this section with two curious cases of cures effected by opium.

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In treating of the second intention of cure, which was to correct or remove the occasional causes, he begins with those medicines that remove some morbid matter in the blood. When there is an arthritis vaga, he relies on diet, exercise, tincture of the bark, and bitters. He recommends a strong decoction of the bitters in common water; and says he knew a gentleman who had been troubled fifteen years with a pain in his stomach, cured by chewing two drachms of the roots of gentian, daily. Of the milk diet and lime-water, he says little from his own experience. Neither does he seem to confide much in soap, or a strong infusion of tansey; medicines, which have been strongly recommended in arthritic cases. Scorbatical tetter, or the lepra græcorum, he cures with mild mercurials and the purging mineral waters. When the symptoms proceed from a diminution of some habitual evacuation, that evacuation is to be promoted by the proper remedies. On the other hand, when they are occasioned by inanition, from excessive evacuations, or hæmorrhages of any kind, these must be restrained by astringents, and the emptied vessels filled by means of light and nourishing food. The astringents he recommends, are the tinctura rosarum, terra japonica, alom, opium, and elixir of vitriol. With alom whey, he cured an obstinate profluvium mensium, & fluor albus.

He comes next to consider the method for lessening or removing particular causes of nervous symptoms; such as wind in the stomach and bowels, tough phlegm in the stomach and intestines, worms, noxious aliments, indolent obstructions in some of the abdominal viscera, and violent affections of the mind. For tough phlegm, he prescribes frequent vomits of ipecacuana, rhubarb, bitters, and lime-water; which last he has found to be a great dissolver of phlegm, from repeated experiments. For worms of all kinds, he advises Spanish soap. Indolent obstructions, when superficial, are removed by friction and fomentation; but the internal deobstruent medicines which he recommends, are the tartarus solubilis, sal polychrestus, mercury, and soap. —Here follow two or three cases by way of illustration.

‘Of late (says he, page 434) the extract of the cicuta has been much extolled as a deobstruent; but although I have tried it, as well as the powder of hemlock, in several hard swellings, some of which were external and others situated within the abdomen, I have only seen it do service in two cases, one of which was a large scirrhus swelling in the left breast, and the other a hardened gland in the neck. The latter was removed by the extract of the cicuta in eight months; and the former, by the continued use, either of this medicine,
or

or of the powder of hemlock, has not only been kept from increasing for these four years past, but is now reduced to one-third of the bulk it once had.'

In chap. viii. he treats of the cure of some of the most remarkable, nervous, hypochondriac, or hysteric symptoms, viz. convulsive motions or fixed spasms of the muscles, hysteric faintings with convulsions, a violent pain with cramps in the stomach, an indigestion and vomiting, with pains in the stomach, a cholic of the hysteric or flatulent kind, flatulence in the stomach and bowels, a nervous or spasmodic asthma, a palpitation of the heart, an immoderate discharge of pale urine, periodical head-achs, and low spirits. In convulsive motions, in all the species of the tetanus, and even in the hydrophobia, he prescribes opiates in large doses, to lessen the sensibility of the brain and nervous system. There are other medicines which act by a stimulus on the nerves of the stomach and intestines, and those are, camphire, castor, musk, asa foetida, spiritus æthereus, spirit of hartshorn, &c. A third set of remedies relax, and affect with an agreeable sensation, the muscular fibres and nerves, rendering them thereby less liable to suffer from irritation; such as, the warm bath, semicupium, pediluvium, emollient clysters, and warm fomentations. In convulsive motions, or spasms, such remedies are often useful, as by painfully affecting the nerves of some part of the body that is sound, in a great measure lessen or destroy the sense of that irritation which was the cause of those symptoms; of this kind are blisters, acrid cataplasms, dry cupping, friction, and the cold bath. Fear, surprize, attention, or other strong affections of the mind, will frequently put a stop to convulsive motions and spasms, and sometimes succeed after other remedies have failed: witness the following case.

'A girl aged eight, in the beginning of September 1759, was seized with an alternate motion of the *masseter* and temporal muscles, for which no cause could be assigned. This motion exactly imitated the pulsation of the heart. Only those muscles were contracted and relaxed above 140 times in a minute, while the heart did not make above 90 strokes. Their contractions were all of equal strength, and the intervals between them were also equal. When the patient pressed the teeth of the lower jaw strongly against those of the upper one, by a voluntary contraction of the *masseter* and temporal muscles, their convulsive motions were much less remarkable; and when she pulled down the lower jaw as much as she could, and, by the continued action of its muscles, kept it in this situation, the *masseter* and temporal muscles were no ways convulsed. Before I saw this patient,

tient, she had been blistered upon the course of the affected muscles, which lessened their convulsive motions, while the blistered parts continued to run, but no longer. I ordered plasters of the *emplastrum antihystericum* with some *opium* to be applied where the blisters had formerly been. These were kept on no longer than two days, during which time, the convulsions were weaker and less frequent, not being repeated above 50 or 60 times in a minute; however, in a day or two after the removal of these plasters, the convulsive contractions became as strong and as frequent as ever. Brimstone, in powder, was rubbed on the temples and cheeks without any visible effect. Suspecting that this convulsive disorder might, perhaps, proceed from worms, I prescribed a bolus of rhubarb with calomel, which the girl obstinately refusing to take, her father went to fetch a horse-whip to beat her. The fear of this affected her so strongly, that, without the bolus, the convulsions of the *masseter* and temporal muscles instantly ceased; and have never returned since, except once on occasion of a fright, when they continued near an hour, and then went off without any remedy.

Convulsive motions, spasms, or cramps, are also often prevented, or cured by compression. Our author is very full and satisfactory in the articles of hysteric faintings, with convulsions, as well as on the nervous or spasmodic asthma, and all the other symptoms above recited; and all of them are elucidated by curious cases. But, as we have not room to make longer quotations, we must content ourselves with recommending this treatise to the attention of the reader, as one of those few performances that will do credit to the age in which they are written.

V. A Digest of the Law concerning Libels: Containing all the Resolutions in the Books on the Subject, and many Manuscript Cases. The whole illustrated with occasional Observations. By a Gentleman of the Inner-Temple. 4to. Pr. 6s. Owen.

There is not a more certain mark of an ill-designing or impotent administration, than attempts to restrain the liberty of speaking or writing. 2 Macaul. Hist. Engl. 61.

BY the motto which this author has taken, and some quotations he has made from the same book, one would imagine his design was to shew, that it is the birth-right of a British subject to speak and to write with freedom and impunity: but, by the authorities and opinions he has adduced, it appears that, in all ages, the courts of judicature in England have arrogated to themselves the power of interpreting the meaning of an author,
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many times in exprefs opposition to the natural purport of the words, and this by virtue of the cant term *inuendo*, which, indeed, is a weapon against which there seems to be no defence. How then can this author say in his preface, that his book might serve as an argument for the liberty of the press, since it shews the little necessity there is of any farther restraint upon it, by demonstrating, that every one who prints any thing with a mischievous intent does it at his peril? That is, in other words, this book will serve as an argument for the liberty of the press, by shewing the said liberty to be a privilege that only subsists in imagination. Sending a letter privately, filled with provoking language, is deemed a libel, Vid. p. 2 & 3. For example, calling a man a rascal and a Tom-fool, representing a person in a ridiculous light, is libellous. General misrepresentations of the government, or state of the nation, or mutinous hints which tend to excite discontent and sedition, are libels, and nearly approaching to treason. Ironical expressions are as libellous as downright slander—praising a man for the qualities he has not is a libel. The court even dives into the meaning of abbreviations, painting, allegory, irony, and allusion. They do not stick to the literal sense of words; but they judge the *quo animo* of the author. To call a counsellor *Daffa down dilly* has been held actionable. Nay, the court holds plea of words spoke in languages which they do not understand. If you call Mr. *Auditor* Mr. *Fauditor*, an action will lie. They even take upon them to interpret into libels hieroglyphics, anagrams, and rebuses—Things being so circumstanced, we do not see that any man is safe to commit any thing whatsoever to paper or canvas, or wood or stone, whether in verse or in prose, in public or in private.—If a painter exhibits a monkey as a specimen of his art, it may be construed into a libel against Mr. *A.* whom, perhaps, the painter never saw, because, forsooth, the court may find some resemblance betwixt *that there picture* and *this here* plaintiff.—If a poet writes a fable of an ass, Mr. Alderman *B.* or *C.* or *D.* may clap the pack-saddle upon his own back, and lay an information against the author in *Banco Regis*, where it will be found a most notorious and malicious libel: nay, if he should dedicate a book to 'Squire *E.* or *F.* or *G.* and extol his virtues in the usual stile of adulation, the said *E.* or *F.* or *G.* or any of their friends, instead of tipping him with the dedication-fee, may indict him for a libel, and the court finding the patron praised for virtues which he never possessed, will punish the dedicator as a most malicious libeller, by means of *inuendo*. A funeral sermon may be a libel, though intended as a fulsome panegyric on the defunct; and so may the Song of Solomon, the prophecies of Ezekiel, and the Revelations. Even this that we
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are now writing may, for aught we know, subject us to pains and penalties, to pillory, fine, and imprisonment. We apprehend it would have been more to the satisfaction of a British reader, if our author, instead of quoting a few eternal truths touching liberty in general, and telling us that good laws never encourage robbery, with other secrets of the same kind, had entered into the circumstances and merits of the case, in certain remarkable trials, such as that of Zenger, the New-York printer, and Owen, the bookseller by Temple-Bar, who were acquitted by honest juries, in spite of all the influence and pretensions of the judges, who declared and repeated that they were not judges of the law, but of the fact. It is not the opinion of a Coke, a Bacon, a Fitzgibbons, a Jefferies, or a Page, that can reconcile contradictions, confound the ideas of right and wrong, which are immutable and eternal, and establish maxims of law on the ruins of common sense. We wish our author had told us any good reason why the law should punish with equal severity, and render equally infamous, a man of honour, who speaks or writes the truth of a wicked minister or a worthless rascal, and a most villainous incendiary, who forges calumny, traduces virtue, and perhaps destroys the peace of half a nation. The law, it seems, considers them both in the same light: they may be both pilloried together, and perhaps scourged at the cart's tail; they are both recorded as libellers, and as such rendered infamous for life.—But this severity, we are told, arises from a tenderness for the reputation or good name of individuals. 'To some men (says our author) their reputations are as dear as their lives, to most as valuable as their property; why then should any kind of depredation upon them be encouraged?' For our parts, we are so tender of good fame, that we think no punishment too severe for those who unjustly take it away. But, surely it is no compliment to a good reputation, to put it on the same footing with *mala fama*, by admitting the latter to the same degree of protection. Besides, it amounts to a flat contradiction in terms, to punish a man for taking away that reputation which never existed. We would ask, therefore, if, in any trial of libels, either judge or jury ever enquires whether the plaintiff had any reputation to lose? Whether the libel was written and published by a notorious slanderer, or a man of unblemished integrity? Whether it was dictated by malice, or suggested by honest patriotism?—But even truth itself may be a scandalous and *false* libel: the more true the reproach, the more cutting it is, and therefore the more felt by the party who bears it.—Felt by whom? Perhaps by a callous wretch, insensible to the cries of the orphan, the widow, and the poor, whom he has injured; insensible to the scorn, contempt, and indignation of all honest men.

men.—The injured may seek redress at law—Perhaps they have not the means—A powerful knave has twenty different ways of oppressing his neighbours, without fearing the lash of the law ; but an appeal to the public makes him tremble in the midst of his success. Besides, there are some crimes of the deepest dye which the law takes no cognizance of, such as ingratitude, false friendship, and many species of perfidy, and inhuman indifference. We should gladly subscribe to a law that would punish slander with death, provided proper distinctions were made between motives and characters : at the same time, we think the accused ought to be allowed to justify his assertions by proof, in which case innocence would have nothing to fear : the injured party would triumph in the trial, and the libeller might be left to all the rigour of chastisement.—Lord chief justice Holt was of opinion, that the law, as it now stands, allows the party to justify in an action even for written scandal, 11 Mod. 99. Pl. 7. and it was said by Sir Edward Coke, that a libel might be justified, if the contents of it were true ; but this was denied by Hobart, Hob. 253.—Who shall decide when doctors disagree ? Here are Coke and Holt against Hobart. When these great luminaries are in opposition, and occasion a sort of eclipse, it is but natural to have recourse to the light of reason.—By the law of the twelve tables, the author or publisher of a lampoon which hurt the reputation of another, was punished with death.—“ *Si quis accentassit malum carmen, five condidisset, quod infamiam faxit, flagitiumque alteri, capital esto.*” By the civil law every person convicted of publishing a libel, was deemed infamous ; but we apprehend the *libellus famosus* implied falsehood. King Alfred, in his body of laws, decreed terrible penalties against the forgers of slander, but *this* supposed falsehood ; “ *Si quis publicum mendacium confingat.*” King Edgar has the same proviso—“ *Si quis alium injuste diffamare velit, ut five vita five fortunis pejor sit ; si alter refellere possit, quod de eo quis affirmare velit, linguæ suæ reus sit, nisi eam æstimatione capitis compensare voluerit.*” The law of Canute the Dane has the same tenor : “ *Et si quis alterum injuria diffamare velit, ut alter utrum vel pecunia, vel vita ei diminuatur, si tunc alter eam refellere possit, ut quis ei testificari velit, perdat linguam suam, nisi illam capitis æstimatione compensare velit.*” Wilk. Leg. Angl. Sax.—From these instances we have a sort of right to believe, that the doctrine which teacheth that falsehood is not necessary to constitute a criminal libel, is of a modern date ; we hope, therefore, every juryman will take this subject into consideration, before he gives up the culprit to the mercy of the judge.

In the 26th chapter of this performance, which treats of punishments, we find a paragraph which we do not rightly comprehend

prehend; 'The court of Star-Chamber (says he, p. 103.) has been held in great contempt, because it was abolished by act of parliament, 16 Car. c. 10. on account of some insufferable abuses that had crept into it, all the cases that had been adjudged there, on information for libels, were consequently of no authority; whereas the judgment given there, in matters properly cognizable before them, which libelling especially was, are allowed to be good law at this day, and are constantly quoted as such in the court of King's Bench.' All the cases of libels adjudged in the Star Chamber were of no authority, and yet the judgments given there in matters of libelling is allowed to be good law at this day—If this is not a flat contradiction, we know not what is—Instead of a panegyric on the court of Star-Chamber, which follows this paragraph, we wish the author had expatiated on the hardships of a man's being prosecuted for a libel by information, which is the most vexatious and expensive method of prosecution, and seems to be a remnant of that very tribunal, the source of infinite oppression, whose memory will ever be held in execration by every true Briton, who knows his own inestimable privilege of being tried by a jury of his peers.

Among other causes of libels, our author mentions that of *Doctor Middleton*, who, in order to discharge his printer, who was sued for a libel, which the doctor had written, appeared in court, and confessed himself author of the book, and my *Lord Fortescue* says this was an honourable action in *Doctor Middleton*—There was another *Doctor* precisely in the same circumstance, for an article published in this very Review; and he, without being given up (which was the case with Dr. Middleton) voluntarily produced himself in court, and owned the article, in order to absolve his printer—but no *Lord Fortescue* reported it as an honourable action, though it was undoubtedly as honourable as that of Dr. Middleton; and this circumstance is entirely sunk by our author, though he has not failed to record the conviction and the punishment in two different parts of his work.

VI. *A Free Disquisition concerning the Law of Entails in Scotland. Occasioned by some late Proposals for amending that Law.* 8vo. Pr. 1s. 6d. Millar.

THE subject of entails seems of late to have greatly employed the attention of the Scotch lawyers, and it is certainly a matter of infinite consequence to the present state of their
VOL. XX. July, 1765. E country.

country. We have already * reviewed a pamphlet written with learning and perspicuity, in favour of entails. That before us answers it in a most masterly dispassionate manner, and (if we mistake not) has irrefragably proved, that entails in perpetuity, or, as they are called, perpetuities, are destructive of civil society, and the extension of commerce.

This pamphlet is written in the way of dialogue between three gentlemen, one of them a favourer of entails, another a lawyer, and the third a merchant, who are the opponents of the first. It appears that, in autumn last, the society of advocates in Edinburgh had a meeting upon this affair; and of forty-seven members, four only voted against the expediency of bringing in a bill to let the entails of Scotland die out on the demise of the possessors and heirs now existing. The very great majority of this meeting was not for destroying entails entirely, but for allowing every man to nominate what series of heirs he may think fit. They were, however, against limiting any of the heirs, other than those existing at the time of making the entail, from alienating, for a valuable consideration, or from charging with debt. The plain English of which is, that no man is to entail farther than he sees. The advocate against entails thinks that this amendment, considering the confusion that entails introduce into successions, would be rather a prejudice than advantage to the *trade* of the law; and he supports the propriety of the measure by the example of England, where the lawyers abolished perpetuities when they introduced the method of breaking entails by *recovery*. He then shews that the act of the Scotch parliament in 1685 (a year fatal to the liberties of that country) authorizing entails, reduced the several heirs of entail to the state of mere *tenants for life*. He next proceeds to explain the Roman law on this subject; but we shall here omit his arguments, though they are both learned and accurate, for this plain reason, that the Roman law has nothing to do in the question, which ought to rest entirely upon its own expediency.

The constitution of England was a most destructive aristocracy from the 13th of Edward I. (when the barons obtained the statute *de donis*, including a clause against alienations) to the reign of Henry VII. The unalienating clause was intended to prevent the estates of barons from even being forfeited in cases of treason. It had not, however, that effect; for forfeitures often took place, and the case of the earl of Salisbury, in the reign of Henry V. as it stands upon the rolls of parliament, shews how very difficult it was to reverse them. It is true, that, in Edward the

* See Critical Review, vol. xix. p. 238.

fourth's time, the lawyers had invented the method of breaking entails by *recovery*, but the act of parliament allowing a fine to be a bar to the issue in tail, did not pass till the reign of Henry VII.

Our very sensible author proves that neither law, the principles of reason, nor the nature of property, give any sanction to entails; that entails are destructive to all improvements of landed estates, and that the argument in favour of entails, of a man having a right to dispose of his own property as he pleases, is a downright absurdity, because the property after his death, when it devolves upon other persons, ceases to be his. By what rule then, of natural reason, (says our advocate) can any man give away a thing, the gift not to take place till after he has no more right or property in the thing given?

Our ingenious advocate, after urging many other strong arguments against entails, attacks the pamphlet we have already mentioned, intitled, "Considerations upon the Policy of Entails," and we think with great spirit and justice. His antagonist admits that one fifth of the lands in Scotland are entailed. 'Very intelligent men, replies he, have told me, that, in their opinion, there is much more. But I have no *data* for making the calculation myself, so as to come at any certain conclusion. We can judge better of the progress of entails. Between the year 1685, and this present year 1765, there have been put in the register 485 entails. I have not examined their dates; but I presume, many of the earliest of them, are those made soon after the Restoration; so that the whole number may be the produce of about a century. If a medium were to be taken by an equal division, this would allow 97 entails for each period of 20 years. But that is not a proper method of calculation, for the number of entails ought annually to decrease, in proportion as the quantity of free land is annually diminished by entailing: that seems undeniable. But what is the fact? Have they decreased in that manner? Quite the contrary. In the first 20 years after the act passed, the number of entails put in the register is 74. In these last 20 years it is near double, being no less than 137. Take this along too, that the first 20 years of the record ought to contain (for I have not examined the dates of the deeds) most of the old entails, made long before the act passed. This clearly proves, that the fashion of making entails grows more and more prevalent: their progress encreases, and their number multiplies. If you doubt these facts, look into our long records, those bills of mortality of the lands of Scotland. We have reason, therefore, to fear, that, if the practice of entailing do not receive some check, we may soon see our whole lands put into this sort of *mort-main*. I mean not by this the

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smallest reflection against any of the gentlemen whose names are upon this list, as if any consideration whatever could induce them to follow a practice disadvantageous to their country. Far otherwise ! for they think with you, that they do right ; and the present question is, whether their opinion be well or ill founded ? The gentlemen who chiefly entail, are the proprietors of great estates ; and as fast as they acquire more land, they put it into the same situation. Others again, who have smaller fortunes, although they disapprove of entails in general, yet they are led to follow the same measure, from a principle of self-defence. They foresee, that their posterity may be tempted for a high price, or influenced under circumstances, to sell their estates. They entail, therefore, to prevent their antient, though small inheritances, from being swallowed up, and sunk in the opulent estates of their neighbours. To stop this mischief of engrossing of land, I have heard a remedy proposed, which I acknowledge to be a desperate one, namely, to have an act of parliament, at once entailing in perpetuity the whole lands of Scotland, to the present possessors and their heirs. This would, at least, have the effect to prevent a great many small estates from being engrossed, and would, in some sort, preserve from annihilation, that class of people, which I maintain to be the true strength and real support of liberty ; I mean the middling gentry, and the proprietors of small portions of land. But this remedy, as I said, is a desperate one, and only not quite so bad as the disease.'

He next proceeds to shew the miserable state of England, and Scotland likewise, when the lands were engrossed by the great lords, and gives many reasons, drawn from law, civil policy, and the dispositions of human nature, why perpetuities of entails should be abolished.

In the second part of this pamphlet, the merchant takes up the argument against entails, and he shews to a demonstration, that they are the destruction of industry in general, and even of population. The advocate for entails contends, that if they were suffered to die out in Scotland, the land property in that country would sink in its value upon a sale ; that the value, and consequently, interest of money would rise ; that money would be withdrawn from commerce to purchase land, and thereby commerce would be hurt ; and, lastly, that exportations would decrease, and home consumption and importation would increase. His opponents answer those objections upon very solid principles. They shew that, tho' entails were limited according to the proposed alteration, they must die off gradually, and they could occasion no sudden glut of land in the market, and that the interest of the buyers, and not that of the sellers, is to be

be consulted in mercantile cases. They observe, that gentlemen who come from the East and West Indies with money lay it out in land, and perhaps add a third more value to it by improvement; thus improved, the land is ready to be sold again for a greater sum, brought in like manner from abroad. They then shew that the very reverse of the rise of money, and its interest, would happen, if the proposed alterations would take place, because the money brought in from land would be employed in commerce, and thereby increase industry, which is the national stock of riches; and that there is no greater danger of the proprietor of lands being extravagant, than the proprietor of money. As to the establishment of entails in Scotland in 1685, our excellent advocate against them concludes thus:

‘ God forbid that those times should ever be cited for principles of law or of government. It seems then to have been a measure to make Scotland rather a military than a commercial country, that it might be a constant nursery for soldiers, a resource for raising and keeping up a standing army, should there be occasion for humbling or overawing that spirit of liberty which already panted for a Revolution. Nothing could more promote such a measure than the act concerning entails. Take a view, Sir, of the set of laws that were produced in the same year 1685; statutes declaring, That the concealing the demand of a supply for a forfeited person, though such supply be not given, is treason: That the hearers at field-conventicles should be punished with death and confiscation: That in matters of treason, judicial confessions, though not made in presence of the assize, should yet be legal evidence to the assize.—Which is a direct repeal of the act of 1589, a Magna Charta of our liberties in Scotland! In that same year 1685, was passed also, the act obliging all persons whatever to take the Test under such penalty as the privy council should think fit.—The very act for preserving the game, and enacting, That no man should be qualified to shoot a partridge, unless he had an estate of L. 1000 Scots a-year valued rent, manifests, that the intention was, to reduce despotism to a system, by extending it from rank to rank in a regular subordination.—Such are the statutes of the year 1685, all of the same family, sisters-german, if I may be allowed the expression, of this notable statute concerning entails. The articles of grievances presented to king William, shortly and properly characterize the legislation of that time, “That most of the laws enacted in the parliament, anno 1685, are impious and intolerable grievances.” And it may be observed, That, in order to give all these arbitrary penal laws their full effect in enlarging the power of the crown, the Act for entails took care to provide, That

nothing therein contained should prejudice his majesty, as to confiscations and other fines.

Perpetuities, therefore, deserve no sort of favour in any respect, and it is worthy of the enlarged and liberal sentiments of these times, to abolish them by an express law. We owe it to ourselves, to our families, to commerce, and to public liberty.'

We have been the more diffuse in our account of this pamphlet, because the principles upon which it is composed equally affect both parts of the nation, and are not, like that of the Considerations which it answers, chiefly calculated for Scotland. We have likewise reason to believe that the affair will, with the first opportunity, come under a parliamentary disquisition; and therefore were willing to give the public, in this part of the island, some idea of so important a controversy, especially as the pamphlet itself was printed at Edinburgh.

VII. *Specimens of abbreviated Numbers; or, an Introduction to an entire new Species of Arithmetic: calculated in a more especial Manner for the Compting-House and public Offices, particularly the Customs, Exchequer, and Excise: The Principle being founded on a new Method of finding the Decimal for any Coin, Weight, or Time, &c. &c. by one single Multiplication only, without the Use of a Vulgar Fraction. And also (on a Method hitherto undiscovered) of finding the Interest of any Sum, at any Rate, and for any Time: by one single Multiplication, not exceeding three Figures, without the Assistance of Statings, or Reference to Tables: Reducing the whole Body of Arithmetic (so far as it relates to general Calculations) to a Synopsis confined to the four first Rules of Arithmetic. The Whole founded on a Principle hitherto unattempted, and now first offered to the Public. By W^m. Weston. 8vo. Pr. 4s. Marsh.*

THE art of arithmetic has been treated upon so often, and by persons so well qualified in this branch of science, that scarce any farther improvement can reasonably be expected; for in the works of those celebrated authors, Wingate, Cocker, Hatton, Ward, Hill, &c. we certainly find all that is useful, both with regard to vulgar and decimal fractions. What can possibly then be discovered in either of these, of consequence sufficient to become the subject of an entire treatise thereon, we confess ourselves at a loss to conjecture. However, as Mr. Weston assures us, the intention of this publication (designed as a prodromus to a future work upon the same subject)

' is to explore new paths and point out such methods as our forefathers do not appear to have known; we are of opinion, a few extracts from it will be sufficient to enable the reader to form a proper estimate, both of the abilities of the author, and the utility of the intended work.

In the preface, pag. vi. Mr. Weston says, ' The concise method of valuing, being joined with the brief method of finding the decimal, renders the discovery perfect, and the general rule given in this work for finding the interest of any sum, at any rate and for any time, exceeds every thing hitherto published upon that head.' We say the same; for, as the multipliers at page 4 are all, except one, viz. the multiplier for any number of shillings, erroneous, and the error in excess, it certainly follows, that as multipliers, they will produce more than any true method hitherto made use of.

Pag. vii. ' In reality, it is hard to say to what the power of these numbers can be restricted, or to what they cannot be applied.' Very true, it is so; for as the operations by the multipliers or factors do already ' exceed every thing hitherto published on that head; ' what may not be expected from the application of the square, cube, or other assigned power of the factors themselves!

In the body of the work our author gives the following table of factors to be used as multipliers, for the reducing any coin, weight, measure, time, &c. into a decimal fraction, by one single operation only.

' Avoirdupois weight, the integer an hundred weight.
Multiply by 893 to find the decimal of any number of pounds.
558 any number of ounces.
349 any number of drams.

' Troy weight, the integer a pound.
Multiply by 834 to find the decimal of any number of ounces.
417 any number of dwts.
174 any number of grains.

' Coin, the integer a pound sterling.
Multiply by 5 to find the decimal of any number of shillings.
417 any number of pence.
1042 any number of farthings.

' Time, considered as a calendar year of 12 months.
Multiply by 275 to find the decimal of any number of days.
834 any number of months.
193 any number of weeks.

' GENERAL RULE.

' Multiply the given coin, weight, &c. by the given factor, as in whole numbers, and the product is the decimal, placing
E 4 your

your point of separation, and prefixing cyphers where necessary.

With regard to the investigation of these factors, we are left entirely in the dark at present, but with a promise that a time may come, when the whole mystery shall be revealed to us: take it in Mr. Weston's own words: 'It may perhaps be expected I should inform the world by what method this species of figures was first discovered; but that is reserved for a future publication.' We take no sort of delight in thus exposing the foibles of mankind; far from it: we would wish rather to conceal them from public view, but when an author can, in this manner, be serious upon the most trifling affairs (as Mr. Weston really is) he certainly subjects himself to ridicule. Does not every smatterer in decimal arithmetic know, that if unity be divided by the number of component parts of a proposed integer, the quotient will be a common multiplier for reducing any number of those parts to a decimal of the whole; and will it not follow from hence that $\frac{1}{112}$ or ,089289, &c. is the multiplier for finding the decimal of any number of pounds, an hundred weight being the integer; also that $\frac{1}{12}$ or ,83333, &c. becomes the factor for finding the decimal of any number of ounces, a pound Troy being the integer; and lastly, that $\frac{1}{365}$ or ,0027397, &c. denotes the common multiplier for finding the decimal of any number of days, a year being the integer? Is there any new discovery in all this? Certainly not; on the contrary we are rather inclined to believe it very probable, that the method of finding these factors, *so far from being unknown to our forefathers, was well understood even by their grandfathers.*

We should not trouble our readers with any farther remarks upon this jejune performance, but there being something so very curious in our author's manner of overcoming the difficulties, frequently resulting from the application of these tabular factors to the solution of his own examples, we must beg leave to point out two or three of them, as a specimen of Mr. Weston's skill in abbreviating decimal operations.

Page 7, example 4. 'Find the decimal of £0:17:9: $\frac{3}{4}$.'

By the old method, the decimal required is ,820625. 'By the new method it is performed thus, viz.

$$\begin{array}{r}
 17 \text{ shillings} \\
 \times \text{ by } 5 \\
 \hline
 85 \\
 9 \text{ pence} \\
 \times \text{ by } 417 \text{ the factor for pence} \\
 \hline
 \text{Produce } 3753 \\
 3 \text{ farthings} \\
 \times \text{ by } 1042 \\
 \hline
 \text{Produce } 3126
 \end{array}$$

' Then, as mentioned in the general rule, *one* cypher being prefix'd to the product of pence, and *two* before that for farthings, you will find the decimal of this operation to be

$$\begin{array}{r}
 .85 \text{ --- for the shillings} \\
 .03753 \text{ --- for the pence} \\
 .003126 \text{ --- for the farthings} \\
 \hline
 .890656 \text{ decimal of } 17 \text{ s. } 9 \text{ d. } \frac{3}{4} \\
 \hline
 20 \\
 \hline
 17,813120 \\
 \hline
 12 \\
 \hline
 9,757440 \\
 \hline
 4 \\
 \hline
 3,029760 \text{ Proof.}
 \end{array}$$

' This proof does not come out quite so near as the other, but as delicate calculations are not required in trade, the consequences are not material; and as it answers sufficiently for any calculations in business, by bringing out the exact sum; the excess in the remaining decimal is not worth observing.'

Page 22, line 14. ' I have abated 18 in this last deduction, although but 17 tens' (for 17 hundreds) ' because 8 is so near the abatement that it becomes necessary; indeed, all general *axioms* must be also assisted with the reason of the operator in trifles.'

This may be our author's case, for aught we know, he having, as operator, certainly dealt in trifles, but whether he has assisted them with his reason, we will not presume to determine.

VIII. *Plain Trigonometry rendered easy and familiar, by Calculations in Arithmetic only: with its Application and Use in ascertaining all kinds of Heights, Depths, and Distances, in the Heavens, as well as on the Earth and Seas; whether of Towers, Forts, Trees, Pyramids, Columns, Wells, Ships, Hills, Clouds, Thunder and Lightning, Atmosphere, Sun, Moon, Mountains in the Moon, Shadows of Earth and Moon, Beginning and End of Eclipses, &c. In which is also shewn, a curious Trigonometrical Method of discovering the Places where Bees hive in large Woods, in order to obtain, more readily, the salutary Produce of those little Insects. By the Rev. Mr. Turner, late of Magdalen-Hall, Oxford. Folio. Pr. 2s. 6d.. Crowder.*

AS trigonometry is undoubtedly of the utmost importance in almost every branch of mathematical learning, but more especially with regard to the doctrine of the sphere, the resolution

resolution of plain and spherical triangles, and several other parts of speculative and practical astronomy; we must look upon every attempt towards facilitating the laborious operations by the tables of logarithms, sines, tangents, secants, &c. as designed for public utility: with this view our author has, from a due consideration of what has been already published (as he ingenuously owns in the address to his readers) endeavoured to remove the trouble and difficulty attending the use of those tables, by substituting in their room, a short and easy method of operating in trigonometrical calculations, by common arithmetic only. In this Mr. Turner has succeeded, as far as we are capable of judging, better than any preceding writer. His manner of defining the several species of triangles, is very explicit and satisfactory; and we must add, that the investigations of the several cases in plane trigonometry, deduced from a few general axioms, cannot fail of being very useful to the young tyro in mathematical studies.

As a specimen of our author's performance, we shall lay before our readers the following extracts:

‘ There are generally reckoned by writers on plane trigonometry (says our author) seven cases of right angled triangles; but by this method they are all reduced to four, the solutions of which depend on the following axioms:

‘ AXIOM I. Divide 4 times the square of the complement of the angle, whose opposite side is either given or sought, by 300 added to 3 times the said complement; this quotient added to the said angle, will give you an artificial number, called sometimes the *natural radius**, which will ever bear the same proportion to the hypotenuse, as that angle bears to its opposite side.—In angles under 45 degrees, the artificial number may be found easier thus: Divide 3 times the square of the angle itself, whose opposite side is given or sought, by 1000; the quotient added to 57.3 †, a fixed number, that sum will be the artificial number required.—This is to be used, when the angles and a side are given to find another side.

‘ AXIOM II. The square of both the legs, i. e. the square of the base and perpendicular added together, is equal to the square of the hypotenuse; whose square root is the hypothe-

* * The natural radius is only turning the right angle = 90 degrees into an artificial number, which shall always bear the same proportion to the hypotenuse, as the given angle does to its opposite leg.

† 57.3 is the radius of a circle whose circumference is 360.
nuse

nuse itself.—This is made use of, when the base and perpendicular are given to find the hypotenuse.

‘ **AXIOM III.** The sum of the hypotenuse and one of the legs multiplied by their difference, the square root of that product will be the other leg required.—This comes into use, when the hypotenuse and one leg is given, to find the other leg.

‘ **AXIOM IV.** Half the longer of the two legs, added to the hypotenuse, is always in proportion to 86 †, as the shorter leg is to its opposite angle.—This is useful when the sides are given, to find the angles.

‘ **Note,** These 4 axioms will answer all the cases of right and oblique angled triangles, except the last case in obliques, which will require some farther assistance, and will be shewn when we come to treat of that case.’

The second axiom is evidently an application of the 47th proposition of the first book of Euclid's Elements, and the third may be easily deduced from it, for as the sum of any two quantities being multiplied by their difference, will produce the difference of the squares of those quantities, it is therefore very obvious that the difference between the square of the hypotenuse and that of either leg (as it is equal to the square of the leg not taken, by the abovementioned proposition) must be equal to the product of the sum and difference of the hypotenuse and one of the legs. With regard to the first and fourth axioms, the principles are not so evident from whence they were derived; however, as Mr. Turner has not given the process by which he obtained those useful approximations, we apprehend it will not be deemed impertinent in us just to mention the method of investigating those, or similar numbers for approximating, indefinitely near, the sine of any proposed arch.

If radius be made equal to unity, the length of any arch, less than 90° . is nearly equal to one third of the difference between the chord of the arch itself, and eight times the chord of half that arch, whence by taking the halves of those chords, the sines of arches may be easily found, the error being only $\frac{1}{7680}$ part of the fifth power of the assigned arch, measured in parts of the radius.

Our author next proceeds to the solution of the several cases of right and oblique angled plane triangles, wherein he has applied these arithmetical calculations, we think, with great propriety. In the remaining part of this work, Mr. Turner has

‘ † 86 = radius and half of a circle whose circumference is 360.’

resolved, in an elegant manner, some very curious and entertaining problems, particularly these following:

‘ Problem XV. To take the distance of the sun, moon, or any heavenly bodies.

Prob. XVII. To measure the height of a lunar mountain.

Prob. XVIII. To measure the height of the atmosphere.

Prob. XXI. To calculate the diameter of the earth’s shadow at the distance of the moon; and also, the diameter of the moon’s shadow of the earth.

Prob. XXII. To calculate the beginning, end, and total duration of an eclipse.

Prob. XXIV. To find, by a new method, where the bees hive in large and extensive woods, in order to obtain their honey.’

Mr. Turner concludes this well conducted treatise thus :

‘ These few problems are sufficient to point out the great use of this branch of learning. The advantages resulting from it to society are very great ; — almost infinite. — Nothing however posited in the heavens ; — nothing upon the earth, or seas ; — but its distance and dimensions may be ascertained by it. — It is no wonder then, that Pythagoras, a learned philosopher of Samos, when he had discovered that famous proposition (47th of 1st book of Euclid) which is the foundation of this science, should, in gratitude, sacrifice an hecatomb, i. e. 100 oxen, to the muses, for inspiring him with such an useful invention, which he judged beyond the power of human abilities to discover.

‘ Thus by one plain geometrical figure, having three sides, and consequently as many angles, and assisted by the Rule of Three, you see what amazing truths may be discovered. *Tria sunt omnia.*’

IX. *A Letter to the reverend Vicar of Savoy : to be left at J. J. Rousseau’s. Wherein Mr. Rousseau’s Emilius, or Treatise on Education, is humorously examined and exploded. Translated from the German of Mr. J. Moser, Councillor of the High Court of Justice at Osnabruck, &c. &c. By J. A. F. Warnecke, LL.C. a Native of Osnabruck. 8vo. Pr. 1s. Doddsley.*

HUMOROUSLY examined! — Humour must be a very scarce commodity in Germany, if this pamphlet deserves that epithet there. Mr. Moser addresses himself to the reverend vicar, by whom we suppose he means Mr. Rousseau ; the sum of whose doctrines is, that he acknowledges a God, asserts conscience to be our judge, and admits of eternal punishments and

and rewards. Mr. Moser thinks, that however properly this plan may be calculated for a few Emiliis, yet it is much too confined for an universal doctrine, which (says he) ought to contain chains for rogues and villains, various motives and encouragements for the timorous and faint-hearted, as well as principles of consolation under the most cruel tortures, and force to restrain tyrannical power.

The author then proceeds to prove, that natural religion is ill suited to actuate and guide a people in a sociated life, and that a legislator of such people must make use of artificial assistance; by which he means revealed religion. He next (from principles and facts which have been often laid down in the course of our Review) shews, that without this revealed religion society could not subsist. 'This revelation (says our author), indeed may, for what I know, be discoverable by the light of nature, although it is very strange, that all the wise men and legislators that ever existed, could never find it out. Perhaps therefore it lay concealed so deep that it escaped common observation; and, if this is the case, it might be as well out of nature as in it.

"Religion then is consequently but a political engine, and not designed for the great and noble end of worshipping God."

—'Yes, Sir, religion is a political engine, but it is such an one as is framed and employed by God, in his terrestrial dominions; and when we worship, extol, or praise him, then we promote his honour, and the honour of God is the happiness of his creatures. If you can attribute to God a still greater aim, with all my heart; but I shall always deem the honour and glory of God to be inseparably connected with the happiness and perfection of his creatures.'

Mr. Moser then maintains, that however well the practice of natural religion may be founded upon theory, yet all legislators have discovered its insufficiency in practice; and he thinks that Moses never could have persuaded a hundred thousand brickmakers to have obeyed him, by pointing out to them the regularity of the stars, and the beauty of the heavens. This we apprehend is the substance of Mr. Moser's letter before us; which is written with very good sense, but contains nothing new, unless the following proposition be such, viz. That the œconomy of every religion absolutely requires this public assertion, That there is no salvation out of the church. He thinks that a catechism admitting that one might be saved in all religions, would very much lessen the enthusiasm that is necessary to be kept up in society. If Mr. Moser by this assertion means that every mode of religion, or every church, ought to adopt his proposition, we incline to think the fact against him.

Neither

Neither can we conceive that enthusiasm is necessary to religion; because it is always ungovernable by the civil magistrate; and the world was never happy till its force was diminished. In short, we are of opinion, that Mr. Moser's engraftment of enthusiasm upon religion, for the benefit of civil society, is injudicious, if not absurd.

This author seems, in some places, to have been infected with the spirit of the very person he attacks. 'The eternity (says he) of hell-torments has already met with many objections. The uncertainty of this doctrine is of no bad consequence, nay perhaps it has been left doubtful on purpose, in order to leave us between fear and hope, and to prevent despair; but the public certainty of the contrary, that is to say, a divine declaration of the short duration of these punishments, might for many reasons be dangerous.'

In the remaining part of this pamphlet, the author is an advocate for an established religion; and hints that the christian religion ought to have the preference. He thinks the oracles of God are very good instances to prove the necessity of revelation. Towards the close of this performance, he inclines to Montesquieu's opinion, that the reverence which the people retain for their priests, is a good barrier against civil tyranny and oppression. What would become (says he) of Spain and Portugal, since they lost their laws, if the ecclesiastics did not prevent the exorbitant use of the sovereign power.

This is an opinion which is very disputable in point of fact; and England is, perhaps, the only country in which the priesthood was the champion of public liberty against tyranny. But the success of the noble stands which, in times of popery, were made by English prelates and priests, did not arise from the opinion the people had of their sanctity, but from their great importance in the state by their temporal authority and possessions, which they enjoyed, not by the credulity of the people, but the policy of the crown. The parliaments of France, the king of Portugal, and even his catholic majesty, have given us many recent instances that prove how unavailing the prepossessions of the people in favour of the priesthood are, when opposed by the civil power. These prepossessions must become every day weaker and weaker, as learning and true philosophy gain ground; and perhaps, in popish countries, as in England, the love of liberty may prove a stronger barrier to tyranny than Montesquieu and Moser suppose the popular reverence for priesthood to have been.

'Now you are (says our author) perhaps in expectation of my taking in hand the defence of the truth of our christian religion; but here I must own to you sincerely, that I am not
a di-

a divine, but a lawyer. I only drew up my thoughts in such a manner as I am apt to believe every impartial man, who knows but something of our religion, might have done. I beheld the defects of some sorts of human societies, and the accidents they were liable to; I considered the distempers of these great political associations, whether they are called monarchies, aristocracies, democracies or tyrannies; and I have concluded that a revealed religion has always been necessary and useful to them. I next found, that the christian religion answered, in the highest degree of perfection, every purpose a Supreme Being could ever intend for the good of mankind, and from this I drew the conclusion, *that it would be foolish to weaken, and still more so to tear to pieces so perfect a band.*

To conclude, we must repeat, that there is little or nothing new in Mr. Moser's performance; and his assertions are full as paradoxical as those of Rousseau. He leaves the divine origin of the christian religion problematical at best; and the sum of his letter is, that *deception* is necessary for the government of a people; but that of all *deceptions*, the christian religion is best calculated for that purpose, and the least chargeable with being a DECEPTION.

X. *Letters, on the Force of Imagination in pregnant Women. Wherein it is proved, by incontestible Arguments, drawn from both Reason and Experience, That it is a ridiculous Prejudice to suppose it possible for a pregnant Woman to mark her Child with the figure of any Object she has longed for.* 8vo. Pr. 2s. 6d. Griffin.

THIS ingenious performance suffers, at first sight, from its contemptible volume, and the incorrectness of the printing and punctuation; but, the disgust occasioned by these defects soon vanishes on perusing the work, which, in our opinion, has a very considerable share of merit. The design itself, which is extremely laudable, the author has explained in the following short preface.

‘Many persons of learning have endeavoured to overturn the common prejudice of the force of imagination in pregnant women. Among others, doctor Blondel has wrote on this subject, but not in a manner likely to instruct or convince the fair sex. His treatise wants the method and simplicity necessary to conduct step by step, to a knowledge of physics, persons whom we must suppose but very little initiated in the principles of this science: besides, he denies or conceals, almost all the facts which seem to authorize this opinion. These facts do not depend on the force of imagination; but they, for the most

most part, are indisputable, and they always strengthen this prejudice, till their true cause is ascertained. The memoirs of the Royal Academy of Sciences, contain many dissertations on this subject, worthy of their learned authors; but as they always suppose certain principles, with which physicians only are acquainted, they seem to be very ill calculated to inform those who are entirely ignorant of these principles. The ladies will, I hope, forgive me, if I rank them in this class. Philosophical works, designed for their instruction, such as the question I propose to examine here, should be treated differently from a dissertation.

‘A work of this kind (proper for their inspection) is the more difficult to execute, as it is necessary to reunite physical and anatomical knowledge; to establish principles with simplicity, to connect together their consequences with a scrupulous exactness, and attach the mind to abstract objects, by rendering them intelligible and pleasing by the manner of treating them. I flatter myself that these letters, in which all these advantages are united, will produce an happy effect, as they have already rooted out this prejudice in the minds of several ladies to whom they have been already communicated by the author.’

The concatenation of the subject, or chain of argument, will appear from the general contents or titles of the different chapters, which we shall therefore insert.

‘Letter 1. A general explanation of the reasons why the force of imagination in pregnant women, is an opinion prejudicial to both the mother and infant.—Lett. 2. The necessity of being acquainted with the mechanism by which external objects affect our senses; to form a right judgment on the force of imagination in pregnant women. This mechanism explained.—Lett. 3. The cause of those rapid impressions which external objects sometimes occasion in the soul. The reason why our ideas and tastes vary concerning the same object.—Lett. 4. The animal spirits lose the determination they received in the organs of sense, when they are sent from the brain towards different parts of the body. The manner in which memory is excited.—Lett. 5. Mallebranche’s system of the communication of ideas between the mother and the infant in her womb examined.—Lett. 6. Further proofs of the impossibility of a communication of ideas, betwixt the mother, and the child in her womb.—Lett. 7. Supposing a communication of ideas between the mother and child, yet the child cannot possibly be marked with the figure of those objects which struck the mother’s imagination.—Lett. 8. The force of imagination in the mother can neither add new parts to the infant in the womb, destroy those already formed, nor change them into those of any other animal.

mal—Lett. 9. Whether the imagination in pregnant women acts on the infant by a kind of sympathy.—Lett. 10. The cause of those strange accidents which are attributed to the force of imagination, the analogy between the animal and vegetable creation, both spring from a seed which contains all their parts in miniature.—Lett. 11. Whether insects and mosses are bred from seed. The mechanism of their fecundation.—Lett. 12. The soul does not free the human body from the mechanical laws of impregnation, analogous in both the vegetable and animal creation.—Lett. 13. The irregularity in the shapes of infants, depends on their situation in the mother's womb. The effects of compression.—Lett. 14. A proper disposition of the fluids and solids, requisite for a perfect impregnation. Accidents depending on a too great resistance of the seed. Monsters formed by the want of, or addition of some parts. Of some kinds of false conceptions.—Lett. 15. The impregnation of seeds, defective through the too great resistance of the parts of the seeds. The consequence of this defect in trees. Its application to the infant. Deformities of the face. Defect of growth in some parts. Of some kinds of marks and blemishes.—Lett. 16. The effects of too weak a resistance in the parts of the seed. A resemblance with draperies and the red fruits.—Lett. 17. Marks of red wine. The reason why all marks are red or brown.—Lett. 18. The cause of hereditary disorders.—Lett. 19. The nourishment the child receives in its mother's womb, can occasion the same accidents and deformities which have been hitherto ascribed to an irregular impregnation.—Lett. 20. The mechanism though which the force of imagination in pregnant women, can occasion deformities, and disorders, in the body of the child. The likeness of some marks with a particular object, can be the effect of chance only.—Lett. 21. Of what is understood by the effect of chance. Dendrites, and other figured stones.—Lett. 22. Of the child born with its limbs fractured.

To be more particular in our analysis, would only injure the author, unless we could transcribe the whole work; as every argument and deduction has an inseparable dependance one upon another.—We will, however, declare upon the whole, that he has fulfilled his scope, and executed his undertaking with great precision: that his style is correct and perspicuous, his manner agreeable, and his reasoning conclusive; and that he has clearly demonstrated the impossibility of a pregnant woman's marking her child with the figure of any object for which she has longed, or which may have made a deep impression upon the imagination.

MONTHLY CATALOGUE.

11. *An Inquiry into the Nature, Cause, and Cure of the Croup.* By Francis Home, M. D. *His Majesty's Physician, and Fellow of the Royal College of Physicians in Edinburgh.* 8vo. Pr. 1s. Nicol.

THE name of this disease, if we mistake not, comes from the Scotch word *croupy*, or *roupy*, which signifies *hoarse*; for in common colds it is usual, in that country, for the patient to say, he has got the roup, or croup, when the disorder is attended with hoarseness.

Dr. Home treats it as a distinct disease incident to children living in a low marshy situation near the sea. Its diagnostics are, a quick pulse, difficult breathing, and a shrill stridulous voice: yet, from the cases he has given, we should think all these are no other than symptoms of a common cold, degenerated into a *Catarrhus Suffocativus*, in consequence of a cachexy, redundancy of phlegm, neglect, or improper treatment—The perspiration being suddenly checked, the matter thus obstructed will be thrown on parts that are naturally weak and relaxed. If these happen to be the fauces and larynx, we apprehend all the symptoms will necessarily ensue; the glottis, being contracted by the tumefaction, will emit a stridulous sound, the branches of the bronchiæ being stuffed by the overcharged glands, or contracted by a spasmodic constriction from the irritation of the nerves, a difficulty of breathing will be the consequence, and this must be attended with a quick pulse.—If the *vis vitæ*, naturally weak, should be lowered by bleeding or purging, the patient will either be suffocated by an extraordinary discharge of mucus, or the small vessels losing their contractile force, by which the circulation is sustained, a mortification will ensue.—The mucus so discharged from the glands that line the inside of the larynx, all round, will, by the heat of the parts, thicken into a kind of membranous cylinder, such as was found in the bodies of those children who died of the croup, and the more liquid parts of the lymph, or serum, falling down into the branches of the *aspera arteria*, will acquire the colour and consistence of pus.

If these observations deserve any regard, a physician, we think, ought to be very cautious of prescribing bleeding, even when the disease is somewhat inflammatory; and we are afraid the steams of warm water serve only to increase the relaxation, and invite a greater flux of mucus to the parts affected. On the other hand, we imagine blisters must have a favourable effect, first, by stimulating the languid circulation, and, secondly,
by

by driving off the superfluous serum. But these hints we drop with all due deference to Dr. Home's superior sagacity and experience.

12. *Considerations on the Use and Abuse of Physic: With Observations on the dangerous Effects of the too frequent Use of Bleeding, Purging, and other Evacuations. Containing many general Rules for preserving Health, and Directions for the prudent Choice of a Physician. Translated from the Spanish of the celebrated Father Feyjoo, Master-general of the Benedictine Order, and Abbot of St. Vincent's College in Oviedo. 8vo. Pr. 1s. Richardson and Urquhart.*

The book called *Il Teatro Critico sopra los Errores communes*, written by father Feyjoo, is a work that contains many ingenious dissertations, and has contributed more than any other cause to contract the reign and dominion of ignorance and superstition in Spain: but this essay on the Uncertainty of Medicine we can by no means allow the first place amongst his lucubrations. These are the effusions of a sceptic rather than of a philosopher; and notwithstanding the extensive reading of the author, one plainly perceives he is arguing and declaiming against an art which he does not thoroughly understand. His remarks are those of a man who has but a superficial tincture of the science, and may serve as the foundation of jokes upon the faculty; but they can never bring physic into discredit with those who are intimately acquainted with the art. He has quoted Etmuller, Sydenham, Baglivi, and some other medical writers, to prove, that physic is in some cases uncertain, (which no body can deny). Then he labours to prove, that bleeding and purging are generally, if not at all times, unnecessary, and very often pernicious; and that nature herself is the best and only cure of all the diseases to which she is subject. This doctrine, however, he seems to renounce in the sequel. He owns that cathartics may be of service in disorders of the *primæ viæ*, though he seems to think it almost impossible to distinguish when they are or are not so seated. He confesses that mercury will cure the pox, and that the Peruvian bark may sometimes be given to advantage.

On the whole, there are some inconsistencies in this declamation, which will not, as we imagine, do much prejudice to the professors of the healing art.

As to the translator, notwithstanding his facetious dedication to *the most Learned, most Skilful, most Sincere, and most Approved Physician in all his Majesty's Dominions*, we think he is but indifferently qualified for the task he has undertaken. If he does not acquire more *robusticity* in the knowledge of the English language,

the critics will find him guilty of *homicidious* procedure towards the king's English.

13. *Practical Observations concerning the Cure of the Venereal Disease by Mercurials. To which is added, a Letter to Peter Collinson, Esq. F. R. S. Containing an Account of, an Ear of Dog's Grass, that was swallowed by a Child, and afterwards discharged on its Back.* By Jonathan Wathen, Surgeon. 8vo. Pr. 1s. 6d. Rivington.

Mr. Wathen's design in this pamphlet is to shew, that Keyser's pills for the venereal distemper, and baron Van Swieten's solution of corrosive sublimate, and *precipitate per se*, and every nostrum whatsoever, are ineffectual in many stages of the *lues*, and never further to be depended upon, than as preparations of mercury or quicksilver, which he affirms to be the only specific for all and singular the symptoms of this disorder. He asserts that quicksilver does not operate by any particular virtue by which it attracts the particles of the virus, but by dissolving the whole mass of humours, and opening a proper channel, thro' which those humours, thus dissolved, are discharged, together with the virus that impregnates them; that the perfection of the cure will be in proportion to the quantity of the quicksilver which enters the blood; and that even a copious ptyalism, if raised by a small quantity of mercury, will not remove many symptoms of the venereal distemper.

We subscribe to many of this gentleman's opinions, though we cannot believe with him, that no simple venereal gonorrhœa was ever cured without the assistance of mercury.—Indeed we have seen some, and heard of many, that have yielded to bleeding, antiphlogistics, cooling physic, and abstinence; but this we know, that a salivation alone will not cure a gonorrhœa, nor even divest it of the venereal virus; inasmuch as we have known this remaining discharge communicate infection, after every other symptom of the *lues venerea* had been removed by a regular ptyalism.

This pamphlet concludes with a curious case of a child, who, having swallowed an ear of the grass called *bordeum spurium*, was almost strangled with coughing and reaching, then underwent a fever, with loss of appetite, had a stinking breath, and coughed up matter. In about a fortnight these symptoms disappeared, and a tumor became perceptible on her back; this being brought to suppuration, and opened, was found to contain the ear of grass, with its bearded extremity lying downwards.

14. *The Practice of Inoculation impartially considered; its signal Advantages fully proved; and the popular Objections against it confuted; in a Letter to Sir Edward Wilmot, Bart.* By John Andrew, M. D. To which are added, *The Sentiments of Dr. Huxham, and several other very eminent Physicians, relative to the said Practice, as communicated to the Author.* 8vo. Pr. 1s. Wilson and Fell.

Dr. Andrew, in this performance, says very little, if any thing, in favour of inoculation, but what had been repeated several times by other writers; nor is there any thing extraordinary in his method of preparing his subjects, except that of giving them a mercurial purge to destroy any worms that may occupy the stomach and intestines: but we can assure Dr. Andrew there are practitioners in England, who have inoculated some thousands without any preparation at all; and their practice in this particular has been attended with such success, as, one would think, must disperse the thickest clouds of prejudice and infatuation in those who still declare against this method of communicating the distemper. Among other great names quoted by Dr. Andrew we meet with Dr. Hill and Dr. Kirkpatrick; the first celebrated as our great English Botanist, the other as *le plus fameux Inoculateur dans toute l'Europe.*—Arcades ambo.

15. *Du Port de Signis Morborum Libri Quatuor. Quibus accedunt Notae Auctoris; aliorum Eruditorum Medicorum; et sparsim Editoris Radulphi Schomberg, M. D. Societ. Antiquar. Lond. Sec.* 4to. Pr. 2s. Millar.

Dr. Schomberg, of Bath, who is the editor of this performance, gives us to understand in his dedication of it to the bishop of Derry, that it was first printed at Paris in the year 1584, since which period it has not undergone another impression till now, and of consequence was but little known in this kingdom. It is illustrated with annotations and analogous quotations from the classics, which last are the work of the editor. The signs, or symptoms, of the diseases here described seem to be accurate enough; but there is something more required in a poem, even in one that is didactic. Lucretius abounds with beautiful descriptions; Fracastorius mingles the charms of poetry with the precepts of medicine; and, in our own language, the Art of preserving Health, by Dr. Armstrong, is replete with sublime ideas, pathetic touches, and the most enchanting imagery. Du Port is so severely didactic in the piece before us, that he hardly ever hazards the least sally of imagination, and is,

in our opinion, even more prosaic than Horace in his epistle *ad Pisones*, or Du Fresnoy in his *Art of Painting*. But the reader shall judge for himself, from the *Proœmium*, or invocation, where one would expect to meet with poetry, if there is any in the performance.

‘ Signa, quibus genitos humano in corpore morbos
 Agnoscit Pæon, mihi nunc aperire volenti
 Des animum: siquidem, sine Te, Deus Alme, recessus
 Corporis illius, cujus mirabilis Auctor
 Existis, tentare nefas, & nosse prophanum.
 Tu solus teneris medicam vim suggeris herbis,
 Eque Mari, Tellure, Polo, mortalibus ægris
 Cuncta salutifera largiris munera dextra.

Signa perfecta sanitatis.

Quisquis in arcanum descendit Apollinis antrum
 Phoebigenæque Senis sacram festinat in ædem,
 Arceat ut querulos hominum de corpore morbos,
 Inquirat primum tranquillæ signa salutis.
 Namque salus scopus est in quo *medicina* quiescit.
 Floridus ergo color, facilis spiratio, sensus
 Integer, ac motus, pulsusque sine ordine numquam
 Tactus, et a placido lux non ingrata sopore:
 Vesicæque serum, media consistere forma
 Quod solet, et croceo perfundi sæpe colore.
 Idque quod excludit solers natura per alvum,
 Molle, figuratum, nec tetri ullius odoris.
 Denique quæque suæ sic libera functio parti,
 Ut dolor in nullos quivis se porrigat artus.
 Sanorum sunt ista notæ, contraria morbi.’

On the whole, this work may be useful to young practitioners, to fix in their minds the symptoms of various diseases, by means of the *metrum*, or measure, which is known to be a great help to the memory.

16. *The Commissary. A Comedy in Three Acts. As it is performed at the Theatre in the Hay-market. By Samuel Foote, Esq.*
 8vo. Pr. 1s. 6d. Vaillant.

Mr. Zachariah Fungus is supposed to be a low, illiterate mechanic, who, by some strange accident, rising to the place of a commissary in the service abroad, has acquired a vast fortune, and being seized with the ridiculous vanity of becoming likewise a fine gentleman, begins, at the age of fifty, to learn the polite arts of eloquence, dancing, fencing, music, and riding

ing the great horse. He has taken his lodgings at the house of Mrs. Mechlin, a comode gentlewoman, who, under pretence of selling smuggled laces and silks from France, for the use of the quality, keeps a convenient house of rendezvous for the two sexes, and exercises the trade of bawd and marriage-broker—This good matron lays fast hold on Fungus, and seizing him by the handle of his pride and vanity, palms upon him a leaky vessel, who passed for her niece, as a young lady of the first quality in Scotland, and he makes his addresses to her in form. The business is likewise thickened by an under-plot, which turns upon widow Loveit, an old, tifficky, rich dowager from the city, who, in the third week of her widowhood, applies to Mrs. Mechlin for a young, strong-backed husband.—The denouement is effected by a double discovery. The widow Loveit, in the person of the husband provided by Mrs. Mechlin, finds her own son, who had applied to the same procurefs for a rich wife, under a feigned name; and the bride of Mr. Fungus is detected in the very nick of time by Dr. Catgut, whose mistress she had been. Catgut coming in by accident to give the Commissary a lesson in music, and seeing his old friend Dolly dressed up for the marriage, accosts her with his usual familiarity, in presence of the bridegroom, not knowing the scheme; and thus the whole imposture comes to light.

This piece, when read in the closet, will afford pleasure, as a sensible and spirited satire; but the humour of it is irresistible when heightened in the representation by the surprizing talents of the author.

17. Churchill: *An Elegy.* 4to. Pr. 6d. Baldwin.

A centaur of a composition! A rank enthusiast writes a flaming elegy upon Mr. Churchill, most poetically dull, and most piously abusive. In compositions of this kind one would almost take an equal bett that the first lines end with *come, tomb—save, grave—sweet, wit*—and that the author shall then proceed through all the horn-book of rhyme, and common places of poetry, without once deviating from the beaten track of panegyric, except when he endeavours to varnish the crimes, or to abuse the enemies, of the subject he celebrates. As a specimen of this writer's panegyric, we shall give the first six lines of his elegy.

‘ Great Churchill dead! ye weeping muses come
And hang with sweetest wreaths your fav’rite’s tomb;
The pow’r of song, alas! how vain to save,
How vain to rescue from the silent grave!

Silent there lies the tongue, that sang so sweet,
Enrich'd with all the charms of tuneful wit.'

Now for his satire !

' A B—, tho' lodg'd within his Sovran's breast,
Shall stand on record as a knave confest,
If for fair Freedom's neck he forges chains,
To future times th' opprobrious brand remains
In long-liv'd verse : Yes, 'tis the bard can give
Thy name in lasting characters to live.'

Poor Lord B— !

18. *Bribery : A Poem.* By Thomas Lumley. 4to. Pr. 1s. 6d.
Flexney.

Mr. Lumley seems animated with the same laudable zeal against the *vile, base-born Scot*, which hath inspired almost all the writings of this country, whether poetry or prose, for some years past. Mr. Lumley boldly dashes through thick and thin, even when the *verse halts for it* ; and sometimes his choler transports him so far, that he minds neither rhyme nor reason. He has not failed, to celebrate *the Minority*, like a true patriot ; and we hope he will stick to his principles ; for we can easily perceive his works will never be relished by the *Majority*.

19. *The Trial for Murder, or, the Siege of Calais besieged ; inscribed to Lord — and Monsieur de Belloy.* 4to. Pr. 2s. 6d.
Pridden.

There seems to be some humour in this hurlo-thrumbo performance : we are of opinion, however, that the author ought to be brought to the bar, and tried for murdering the middling talents he is possessed of, in the unintelligible manner he does, and upon so poor a subject as the translation of the Siege of Calais, for the character of which see our last Review, p. 479.

20. *A Dialogue in the Elysian Fields, between Two D—k—s.* Folio.
Pr. 6d. Hooper.

The dukes of D—— and B—— are here represented as meeting in the shades, and owning themselves the dupes of an atrocious faction, which hath brought their country to the brink of ruin.

21. *Political Logic displayed: or, a Key to the Thoughts on Civil Liberty, Licentiousness and Faction.* 8vo. Pr. 1s. 6d. Newberry.

This professed member of the academy of sciences in Grub-street, has here exercised his talent for ridicule at the expence of Dr. B——n, l—d B—e, and the Scotch nation; but to shew that he is *in utrumque paratus*, and understands panegyric as well as satire, he has intermingled an elogium on the people of England, which we are persuaded every true-born Englishman will read with peculiar satisfaction.—In a word, this wonderful key, really forged in Grub-street, unlocks all the stores of politicks, wit, irony, argument, and satire; and may be had at the Crown in Paternoster-row, for so small a price as one shilling and six-pence.

22. *A Letter to the Earl of B—, relative to the late Changes that have happened in the Administration.* 4to. Pr. 1s. Richardson.

This letter is signed A Plain Dealer; and indeed the author deals very plainly with his lordship. He accuses him of having misled his prince; of having driven the great commoner from his majesty's councils; of having embarrassed the duke of B—— in his negotiation for the peace; of having betrayed the last m——y; in short, of being the most knavish, dirty, mean, perfidious creature that ever lived. It is very strange, that after all those charges, which have been so often urged and repeated in the face of day, our f——n, who is generally allowed to be an honest man, should still continue to distinguish him by marks of favour and affection. The truth must be, our f——n-knows, in his own conscience, that all those accusations are prompted by factious malice, and revenge.

23. *A short, seasonable, plain Address, from an honest old Man to the good People of England, on their present critical Situation.* 8vo. Pr. 6d. Wilkie.

This is a panegyrick on the marquis of R——n, whose conduct at the head of the t——y, will, we hope, justify every thing which this good old man has said in his praise.

24. *An honest Man's Reasons for declining to take any Part in the New Administration. In a Letter to the Marquis of —:* 8vo. Pr. 6d. Wilkie.

This honest man is, in all probability, a discarded minister, or rather some tool or dependant of a m——r, who has been
com-

compelled to resign.—The chagrin of his patron's dismissal, seems to have had an unfortunate effect upon his faculties; for, he argues like a person really disordered. He observes that the new m——y either comes in under the shadow of lord B——'s influence, or they act intirely independent of that odious favourite. If the first, they have stooped to the vilest condescension, in diametrical opposition to all the maxims they have professed these two years; if the last, they will soon be victims of lord B——e's envy and revenge.—With submission to this honest man, we should imagine if the new administration acts independent of the favourite, and those who are discarded join the opposition against him; if he continues to be hated, execrated, and abhorred by the whole body of the people; far from having it in his power to revenge himself on the new ad——n, he will not be able to screen himself from the vengeance of the public.—If thus abandoned and abused, both by the *outs* and the *ins*, he still eats his bread in safety, he must either be hedged about by a charm of innocence, which all the rage of malice, envy, and prejudice, cannot undo; or else he must have actually dealt with the devil to confound the devices of his enemies.

25. *The Gospel-History, from the Text of the Four Evangelists. With explanatory Notes. In five Books. By Mr. Robert Wait, 8vo. Pr. 6s. Millar.*

The gospel was originally delivered in a plain and familiar manner; but several causes have concurred to render it, by degrees, more difficult to be understood. It was written by four evangelists, and these writers did not always observe the same chronological order; new languages, with different idioms and forms of address, are introduced; and the customs and manners of men are entirely changed. Our author has therefore attempted to accommodate the language of the gospel-history to the taste of modern readers, and to exhibit the life and doctrine of Jesus Christ in one distinct and uninterrupted view.

In the execution of this design, he has given the text a free translation, and disposed the contents of the four gospels in a regular series. 'For the translation, he says, he has consulted Dr. Clarke, Dr. Heylin, M. L'Enfant, and others: for the order of the history, he has had assistance from L'Abbé de St. Real, Mr. Stackhouse, and Dr. Nelson.'

He has subjoined some short annotations, illustrating difficult passages, pointing out the situation of places, ascertaining the chro-

chronology of events, and explaining the design of our Saviour's figurative and parabolical discourses.

He proceeds on a supposition that there were four passovers during our Saviour's public ministry, according to the common opinion, which he endeavours to support. The first book comprehends the time between the birth of Jesus Christ, and the first passover in his public ministry; the three following contain an account of so many different years; and the last includes the interval between his going up to the passover and his ascension into heaven. The six days before his crucifixion are divided from each other, and the occurrences of each distinctly related.

The author has expressed the meaning of the sacred writers with great perspicuity of style, has removed several difficulties and objections in the course of his narration, and given a history of the gospel from which the reader may form a clearer idea of the life and doctrine of Jesus Christ, than he can, perhaps, from the critical and practical annotations of many voluminous compilers.

26. *On the Female Character and Education: A Sermon, preached on Thursday the 16th of May, 1765, at the Anniversary Meeting of the Guardians of the Asylum for deserted female Orphans.* By John Brown, D. D. 4to. Pr. 1s. Davis.

The author, on this occasion, has taken for his text these words of the Psalmist—*That our sons may grow up as the young plants; and that our daughters may be as the polished corners of the temple.*

'This verse (he says) is entirely consistent with the destination of the two sexes, and indeed explanatory of it. The psalmist represents our sons, under the image of young plants or trees, growing up for the greater and more public ends of agriculture, commerce and defence. He elegantly figures out our daughters, under the idea of the *polished* corners of the temple; clearly implying their *domestic* character, adorned by a certain *sanctity of manners*.'—In his discourse, the author endeavours to prove, that the female frame of person and mind tends chiefly to fit and qualify the sex for domestic life only; that from this frame of person and mind, conducted by a suitable education, the female virtues, prescribed by christianity, do naturally arise; and that from a neglect of this proper education, a certain train of defects and vices come on; and form a character, in one extreme or other, either contemptible or odious.

This discourse contains an ingenious analysis of the female mind, and many sprightly sentiments. But the application of the

the text seems to be more fanciful than just. An inventive genius discovers *beautiful* ideas, and *admirable* allusions in the figurative expressions of oriental writers, which the author never intended to suggest. Instead of the illustration here proposed, a writer of the last century would have said, with equal propriety, that these plants were growing up for a more glorious end, viz. to become beams and pillars for the construction of the new Jerusalem.

27. *A Vindication of the moral Character of the Apostle Paul, from the Charge of Insincerity and Hypocrisy brought against it by Lord Bolingbroke, Dr. Middleton, and others. Shewing at the same Time, from his Example compared with that of our Lord, and the other Apostles, the true and proper Measures to be taken for the Conversion of the Jews.* By Caleb Jeacocke. 8vo. Pr. 1s. Flexney.

St. Paul having been charged by lord Bolingbroke, Dr. Middleton, and others, with insincerity and hypocrisy, or temporizing with the Jews and Gentiles as it served his purpose, is defended by this writer upon a supposition 'that the revelation made by our Lord, to this apostle, of the doctrines he was to promulgate to mankind was, that the Gentiles converted to christianity should be under no obligation to circumcise, and keep the law of Moses; but that the Jews were under the same obligation after their conversion as they were before.' The apostle, he says, as a Jew, which he always professes himself to be, acted accordingly, and supported an uniform and consistent conduct through the whole of his life. His character, therefore, he thinks, will ever shine as very upright and sincere, notwithstanding what the writers above-mentioned have said against it.

This supposition he endeavours to confirm not only by the example and doctrine of St. Paul, but also by the authority of our Lord, his apostles, and the first ages of christianity. The passages which seem to support the common opinion, that the Jews are entirely free from the law of Moses, relate, he says, to the Gentiles only; and no text, he imagines, can be produced in which the Jews are said to be released from all obligation to keep the ceremonial law. It is moreover his opinion that if Jews should be proselyted to christianity at this time, the law of Moses would, nevertheless, have an obligatory force upon them; and that the teachers and propagators of christianity should allow them to continue in their own customs, provided they would believe in Jesus Christ, be baptized, and partake of the memorial of his death in the sacrament. 'Thus,

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continues he, the great stumbling block to their embracing the gospel would be removed; the partition wall between the Jews and Christians would be taken away, and a general conversion to christianity might be expected.'

This method of vindicating the character of St. Paul is new, and ingeniously supported, but we cannot adopt his hypothesis; for surely it would be a palpable absurdity to retain a number of ceremonies respecting a future dispensation, when their end is answered, and the dispensation long established. Is it not plain, according to the reasoning of St. Paul, Heb. ix. 10. that the carnal ordinances of the Jewish law were only *to continue till the time of reformation*, and that *the priesthood being changed, there is made of necessity a change of the law**? does not he speak of the first covenant as *decayed, waxen old, and ready to vanish away*†? which was soon after fulfilled in the destruction of Jerusalem, when all the sacred and civil polity of the Jews was entirely abolished.

28. *An Appendix to an Inquiry into the Nature and Design of Christ's Temptation in the Wilderness. Containing some farther Observations upon the Subject, and an Answer to Objections. By Hugh Farmer. 8vo. Pr. 6d. Buckland.*

In this appendix the author briefly examines Dr. Clarke's discourses on our Saviour's temptation; and observes that the doctor has not removed the principal difficulties attending the literal interpretation. He then considers the objections which have been urged against his own explication, and answers them upon the principles which he has adopted. But there are other reasons which will still perhaps induce an impartial reader to suspend his determination. The temptation, our author says, was a divine vision; and he supports his opinion by these words of St. Matthew: *Then was Jesus led up of the spirit into the wilderness*. Expressions, however, to the same effect occur in other parts of the sacred history, where no vision can be supposed. Barnabus and Saul were *sent forth unto Seleucia by the holy spirit*: Simeon came into the temple *by [or in] the spirit*: and it is observable, that after the temptation was ended, Jesus is said to have *returned in the power of the spirit* into Galilee. The words of the evangelists are then *at least* consistent with the common opinion; the expressions *υπο του πνευματος* and *εν τω πνευματι* do not imply a vision, the literal interpretation is attended with difficulties* we confess; but difficulties and absurdities are things widely different.

* Heb. vii. 12.

† Ch. viii. 13.

* See Crit. Rev. Vol. xviii. Art. 5.

29. *The Life of Francis Xavier. Abridged from Father Bohours.*
12mo. Pr. 1s. Cooke.

The editor of this performance is one Mr. James Morgan, a preacher among the methodists. His design, we suppose, is to furnish the saints of the tabernacle with a pattern of religious Quixotism. Indeed the zeal of this celebrated missionary would have deserved applause, if it had not been actuated by the strongest fanaticism. But his brain seems to have been turned by the reveries of superstition. Believing that he could not tame the haughtiness of his soul without mortifying the flesh, he undertook the conquest of his body by rigorous fasting, hair-cloth, and a variety of other fantastical austerities. 'When he received the order of priesthood, he sought out a solitary place where he might enjoy the privacies of God; he passed forty days in a miserable thatched cottage, forsaken of inhabitants, and out of all manner of repair, exposed to the injuries of the air, lying on the cold hard ground, rigidly treating his body, fasting all the day, and sustaining nature only with a little pittance of bread; but tasting all the while the sweets of paradise in contemplating the eternal truths of faith.'

Though he might have been cloathed in a respectable manner, 'he had most commonly so many patches on his cassock that the Indians derided him; he pieced up his tatters with his own hand; and never changed his habit, till it was worn to rags.'—As if filthiness was the essence of holiness, and it was not possible for a man to become wise and good, without scourging his posteriors, or suffering himself to be overrun with vermin.

The reader will perceive a striking resemblance between this saint-errant and some of our modern reformers, who ramble over North-America, in order to turn the hearts and the heads of their followers.

30. *Episcopacy: A Letter to the reverend Mr. Forster, the Author of a late Pamphlet, entitled, Two Letters from a late dissenting Teacher; with an Answer to the former, and Animadversions upon the latter.* By Thomas Howe. 8vo. Pr. 2s. Dilly.

The controversy concerning the divine right of episcopacy, which our forefathers debated till they were weary, is here revived, and the same trite arguments retailed by Mess. Forster and Howe.

'Diocesan episcopacy, says the former, has a divine right; and has not only been universally and uniformly maintained in the church for 1500 years, but was always esteemed as a divine

institution.' The latter insists that Bishops in the authorities which his adversary produces, or in any he can produce, 'within the two first centuries, or lower, were no other than the apostolic bishops, the scripture *ἐπισκοποι*, or pastors of particular congregations.'

Proceed, gentlemen, the printer and the pastry-cook may reap the fruit of your labours.

31. *Psalms and Spiritual Songs. Some according to Portions of Scripture, some from Texts of Scripture, some on the scriptural Names, Titles, Characters, and Offices of Christ, and some others.* 8vo. Pr. 1s. 6d. Rivington.

This author has turned the canticles, and other parts of scripture, into verse. But his collection of spiritual songs can be of no service to a reader of taste; as it contains nothing which can enliven his affections, elevate his soul, or inspire him with a just idea of the beauty and sublimity of the sacred writings. However, it may contribute to the edification and comfort of many pious Christians, in whose opinion, devotion consists in a groan, gospel preaching in a rhapsody of nonsense, and sacred harmony in a soporific twang through the nose.

32. *Reflections on the Moral and Religious Character of David, King of Israel and Judah.* By John Francis, M. A. 8vo. Pr. 2s. 6d. Newbery.

The author of these reflections gives the reader a view of the Jewish government; and then proceeds to consider the conduct of king David, towards Saul and his family. His behaviour in the wars in which he was engaged with the enemies of Israel, and his repentance on account of the crime he had committed in the affair of Uriah. In these particulars he warmly defends the royal patriarch, and in order to prove that he was in a peculiar manner *the man after God's own heart*, he attempts to shew that many parts of his life were types and figures of the gospel covenant. But he might have spared himself the trouble of urging this argument; for the character and title of the Jewish monarch are extremely doubtful, if they depend on types and figures.

33. *A Letter of free Advice to a young Clergyman.* 8vo. Price 6d. Longman.

This letter contains some excellent advice with respect to the studies, the ministerial duties, the dress, the residence, and the conduct of a parochial clergyman, in many articles of importance; and may be read with advantage by the elder, as well as the younger clergy.

34. *An Account of the Care taken in most civilized Nations for the Relief of the Poor, more particularly in Times of Scarcity and Distress.* By the Rev. Richard Onely. 4to. Pr. 1s. Davis.

In this tract, Mr. Onely has laid before the reader a general view of the methods which have been taken by lawgivers and magistrates in Judea, Egypt, Greece, Rome, &c. to prevent dearths and oppressions, and to relieve the people when these calamities have unavoidably happened. The regulation of weights and measures, and other matters relative to the subject are occasionally mentioned; facts are stated; and the reflections and uses deducible from these examples are left to the discernment of the learned and judicious reader.

35. *Minutes of the Proceedings of the Commissioners appointed by Act of Parliament for the Discovery of the Longitude at Sea, at their Meetings on the 25th, 28th, and 30th of May, and 13th of June, 1765.* 4to. Pr. 6d. Billingsley.

By these minutes it appears, that Mr. Harrison refused to give such satisfaction, touching the construction of his time-keeper, as the commissioners required. They therefore resolved, *nem. con.* 'that it is the opinion of the board, that the terms which have been proposed to Mr. Harrison, for a discovery of the principles and construction of his watch, or time-keeper, are reasonable and proper; and that, as he has so peremptorily refused to comply therewith, they do not think themselves authorized to give him any certificate, or that it is to any purpose to treat with him any farther upon the matter, till he alters his present sentiments.'

Since the publication of this pamphlet, however, matters are compromised; and Mr. Harrison has given all the satisfaction required by the commissioners.

